

THE HISTORIE OF THE CHVRCH.

The second part.

*Containing a discoverie of the Noueltie of
Popish Religion.*

Wherein not onely the INVENTERS, MAINTAINERS,
and GAINSAYERS thereof, together with the grosse
abuses, absurdities, and inconueniences which
are to be found therein, are expresse:

*But also all doubts are cleared, Popish obiections answered,
Scriptures and Fathers, by them falsly peruered and vilely
abused, rightly interpreted: the truth confirmed, their fals-
hood deteſted, by the Scriptures, ancient Fathers, generall
Councels, and diuerſe of the Papists themſelues.*

Profitable to confirme the ſtrong, to ſtrengthen the weake,
to bring backe thoſe that are fallen, and to furniſh
knowledge vnto ſuch as are ignorant.

A worke worthie to be read, and eaſie to be underſtood by all.

Digeſted into 34. Treatiſes.

*By the famous and worthie Preacher of Gods word, M. PA-
TRICK SYMSON, late Miniſter of Strineling in Scotland.*

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TO THE MOST RELIGIOUS, RE-

nowned, illustrious, and excellent

Prince, CHARLES, Prince of Wales.



Enowned Prince,

This poore Orphan, after it had lost its naturall father who begat it, forsooke its own native countrey, hoping that other places would afford it as good (if not better) entertainment. (For e-

uen Prophets oftentimes are not accepted in their own Luk 4 24.

countrey, whereas they are not without honour in a- Matth. 13. 57.

nother.) And because it could not be vnderstood by anie but the English (as hauing (through his fathers death) learned none other language) it therefore resolved to set saile for England, trusting that there it could not continue long without a patron; neither was its expectation frustrated: for so soone as it was arriued in these coasts, and had shewed its recommendatorie letters, the right gracious Prince Lodowicke, Duke of Richmond and Lenox, did adopt it for his owne, graciously accepting the former part imprinted, and commanding this to be hastened to the Presse: at which his Graces fauorable kindnes, it no lesse reioyced, then *Jonah* did for the gourd which the Lord God prepared Jonah 4 6.

The Epistle

for him, and made to come vp ouer him, that it might be a shadow ouer his head to deliuer him from his griefe. But alas! as the worme smote the gourd that it withered: so vnlooked for Death hath seized on this gracious Prince, of whō the world was vnworthie, &

Ibid. 7.

————— *de quo mentiri fama veretur.*

Inuidia rerum
bonarū semper
comes esse so-
let. *Ioseph.*

Besides the generall losse which through want of his Grace manie do find, this poore Orphan also hath lost a fauorable patron, and is like to be taken vp as a wandering stranger, and to endure the scoffing checks and taunting tongues of the enuious, (for enuy doth alwayes accompanie good actions) (who esteeme of nothing but that which is forged in their owne shop, and know no better meanes to grace themselues, then by disgracing others) vnlesse it will please your Highnesse to receiue it vnder your patronage, which humbly and earnestly craueth the same.

Ruth 3. 9.

Yea and more properly doth it belong vnto your Highnesse then vnto any other, both in respect of the right which your Highnesse hath to redeeme it, and the power whereby your Highnesse is able to defend it. Your Highnesse right to this, is no lesse then Boaz his was to *Ruth* the Moabitesse, as *Ruth* belonged to him, because he was kinsman vnto her husband: so this to your Highnesse, being the nigh kinsman of the Dukes grace, whose this once was. And your Highnesse power is such, as if your Highnesse, a louer of the truth, and walking in the truth, do but affoord a gracious countenance vnto this booke defending the truth, not an enemy of Gods truth dares oppose himselfe openly against it, at least if any do oppose, they shall not preuaile.

And as your Highnesse hath the right to redeeme
it,

Dedicatorie.

it, and the power to defend it, so I humbly beseech your Highnes to vouchsafe the third, euen your Highnesse Princely consent, that what by right you may claime for your owne, and by power defend as your owne, so your Highnesse would be pleased by your approbation to acknowledge to be your owne: whereby it may be accounted more fortunate in obtaining such a patron as your Highnesse is, then *Achilles* was ^{Plutarch} esteemed of *Alexander* the great, for hauing such a *præco* of his praises as the famous *Homer* was.

Thus crauing pardon of your Highnesse for my presumption, & beseeching Almighty God, in whose ^{Pro. 3. 16.} hand is the length of dayes, to blesse and prolong your Highnesse amongst vs, to the perfecting and consummation of that good worke which his glorious Maiestie hath begun in your Highnesse, euen to the supportation of vertue and true religion, and extirpation of vice and all contrarie religion, to endue your Highnesse in this life with all blessings externall and internall, and after this life to give your Highnesse euerlasting glorie: I humbly take my leaue, resting

*Your Highnesse humble
servant,*

A. SYMSON.



TO THE CHRISTIAN AND COVRTEOUS READER.

Quot homines,
tot mētes, quot
capita, tot sen-
tentia. Terent.



Christian Reader,

*If thou wouldest but take a little view of
the doings of men, thou mayest soone find
the prouerbe to be as true as it is common:*

*That there are as many seuerall opinions
as there are men: the saying of the Poet now passing for
currant:*

Perseus.

—Non est mens omnibus vna.

Velle suum cuique est, nec voto viuatur vno.

Difficile est, i-
mo impossibile
placere omni-
bus, nec tanta
vultuum, quan-
ta sententiarum
diuersitas est.
ex Hier. 11. com-
ment. in Esaiam.
lib.

*And therefore let it not seeme strange vnto thee, though
these ensuing Treatises vndergo the censure of manie
busie braines, itching eares, taunting tongues, and car-
ping conceits, who doing little or no good themselves, do
find greatest fault with others good endeuors. For as in all
other things, so especially in bookes, it is hard, yea impos-
sible to please all men, neither is there so great varietie in
mens countenances as in their iudgements.*

*Some refuse all, others receiue all, both which extremi-
ties are to be auoided: for as the one should not refuse the
good, so the other should not receiue the bad: as the one
should not reiect those bookes which containe wholesome do-
ctrine, so the other should not embrace those which are per-
nitious and porsonable, but should imitate the discreete
fisher, who hauing drawne his laden net to land, sitteth
downe and gathereth the good into vessels, and casteth the
bad*

Mat. 13. 48.

To the Reader.

bad away. Yea it is not a small point of wisdom, to distinguish the good from the bad, and to separate the gold from the drosse.

Some againe receiue the worst, refusing the best, (for oftentimes that which is best is least desired,) and others refuse the worst receiuing the best.

For the former, they are wilfully blind, and maliciously ignorant, preferring with Esops Cock, a simple barley corne before, a precious pearle, drosse before gold, poison before whol some food. And no maruel, seeing such as are ignorant account follie to be truth, and rage to be conscience. Such people are not unlike unto the Iewes, who being demanded of Pilat, whether of the twaine, Iesus or Barabbas, they would haue, released and preferred Barabbas a sedicious traitor, before the blessed Saniour of the world; as these do licentious books and profane ballads, the nurses of idlenesse and vice, before such as containe wholsome doctrine, yea before the Scriptures, the word of God. If such do peradventure find fault with this worke (as the most skilfull fisher sometimes may catch a Carpe:) I answer them with the heathenish Appelles, Ne sutor ultra crepidam, let them medle with that wherein they haue skill, and with our heavenly Apostle, the naturall man perceiueth not the things which are of God.

Of the latter, who preferre the best before the worst, there be diuers sorts: for some are too curious, others too captious, some not a little enuious, and not a few contentious.

Amongst these, methinkes I heare some finding fault with the matter of this booke, others with the method, and not a few with the manner of the writing thereof. Concerning the first, if any do obiekt against the matter, that it is too common, that enough hath bene written of that subject already, that our aduersaries haue bene formerly sufficiently answered: to such I answer, First, that according

Grandis est prudentia aurum in luto querere. Hieron. ad Latam. Quod licet minus desideratur Hier. Algasie.

Apud ignorantem imprudentia veritas & furor constantia putatur. ex Apol. ad Ruf. p. 11.

Matt. 27. 21.

Eras. Apoth. lib 6. 1. Cor. 2. 14.

Bonum quo communius, eo melius. Arist.

To the Reader.

to the iudgement of the Philosopher, a good thing the more common it is, the better it is; and that as in a bad matter, the least that is said is too much, so in a good matter the most which either can be said or written is too little. Secondly that our aduersaries are not like vnto the Serpēt, which being but once stricken with a reed dieth, but like vnto that monstrous Hydra, killed by the euer-conquering Hercules, which neuer died till all his heads were cut off, as the rotten pillars of their decayed kingdome must be abolished before their kingdome can be destroyed.

Nulla securitas
est vicino ser-
pente dormire,
potest fieri vt
me non morde-
at, tamen po-
test fieri vt ali-
quando me
mordeat. Hie-
ron. aduers. i.
gilant.

1. Sam. 15. 14.

Non possum te
existimare vi-
ctorem, nisi
hostem videro
trucidatum.

Hier. Pamma-
chio. a luerfus
Iouin.

Bonum certa-
men est malis
non cedere.

Tertull.

patet in p[ro]p[ri]a
v[er]ba, in p[ro]p[ri]a
v[er]ba.

And although some may thinke it superfluous to write any more against Poperie, the maintainers thereof seeming to be more quiet and peaceable then formerly they haue bene: yet I say, that it is no safetie to sleep a Serpent being so nigh: perhaps they will not bite, and perhaps they will, yea and the latter is more to be feared then the former to be expected.

If any thinke them alreadie vanquished, then what meaneth the bleating of the sheepe in our eares, and the lowing of the oxen which we heare? I meane the boasting brags of Papists, as if our kingdome were alreadie destroy- ed, and theirs were perpetually to endure. Although they haue receiued manie mortall wounds, yet they are not fullie vanquished, and therefore untill their kingdome be at an end, and we can say vicimus, we haue ouercome, it is law- full, yea and expedient, to vse our spirituall armour of Gods word, whereby we may labour to giue them the foyle, it be- ing a good strife, to resist wickednesse.

Concerning the second, if any do obiect against the me- thod, I answer in one word, that it is more easie to find fault with it, then to imitate it.

Concerning the third, if any do obiect against the man- ner of the writing thereof: as first, that it is not eloquent and

To the Reader.

and pleasing to the eare: and secondly, that it is too harsh, and in some places somewhat satyricall: to such I answer: First, that holy simplicitie and rudenesse, is to be preferred before sinning eloquence. Secondly, that as festures must be launced before they can be cured: so the absurditie of Poperie, and the monstrous practises of Papists, are needfull to be shewed vnto them, that they may learne to be ashamed of the same. And as Goliaths sword was most fit to behead himselfe, so are their practises to ouerthrow their owne kingdome. And therefore let none find fault with the harshnesse of the stile, seeing that Physitian is not to be accounted an enemy, who striketh that he may take away the danger, and woundeth that he may cure the wound.

Melius est & duobus imperfectis, rusticitatem sanctam habere, quam eloquentiam peccatricem. Hier. Nepos. Multa non nisi peccussa sonantur. Tertull. 1. Sam. 17. 51. Non inimicus est medicus qui ferit ut periculum tollat, & vulnere vulnus excludat. Tertull.

The causes of the foresaid diuersitie are chiefly these two, first, *φιζουνα*, an inbred selfeloue which men haue towards themselves and their owne works, esteeming other mens workes in comparison of their owne to be nothing, thinking their owne, with the Gileadites, to speake the true Shibboleth, & all others Sibboleth, according to the Prouerb; euery man esteemeth best of that which is his owne, not remembering that selfeloue is blind, and that the midwife is more fit to iudge of the birth then the mother.

Iudg. 12. 16. Suum cuique pulchrum. Cæcus amor sui. Horat. Socrates.

Secondly, a wilfull ignorance proceeding from ambitious pride, which maketh many (though ignorant in themselves, lest they should seeme to be ignorant, and to haue that fault layed on them which by our Sauour was layed on Nicodemus, Art thou a maister in Israel & knowest not these things) to find fault with the workes of such as are learned. Such not knowing how to dispute, do not leaue off to chide, and being ignorant what to speake, they cannot hold their peace, thinking it better to despise such things which are good, then to learne them.

Joh. 3. 10. Cum disputare nesciant litigare non desinunt Hier. de Arriana heresi. Qui loqui nesciunt, tacere non possunt Hier. ad Demet. Optima quæque malunt contemnere quam discere Plinius.

From

To the Reader.

Ad discendum
quod opus est
nulla mihi ætas
æra videri po-
test, quia etsi se-
nes magis decet
docere quàm dis-
cere, magis ta-
men discere
quàm quid do-
ceant ignorare.
August. Hier.
de ratione ani-
mæ.

Librorum aut
Epistolarum
argumenta sunt
veluti fores a-
perientes in-
gredi volenti-
bus. *Erasmus*
Virramo Ar-
chiep. Cantuar.

From all those I appeale in the name of this booke (gentle Reader) to thy courteous and charitable censure, beseeching thee that if thou art ignorant thou wouldest reade it, that thereby thou mayest reape knowledge, remembring that there is no age which should seeme unfit to learne that which is needfull. Yea although it becometh old men rather to teach then to learne, yet it is more fit for them to learne, then not to know what to teach. And if alreadie thou hast knowledge, by this booke thou mayest both reape more, and be confirmed in that which alreadie thou hast.

The paines which I haue taken are but small, the gaines which hereby thou shalt reape, I trust in God, shall be great. I haue set open the doores (for the arguments of bookes and Treatises, in the indgement of Erasmus, are as gates opening for such as are willing to enter in:) in prefixing arguments to all the Treatises, so that now thou mayest enter in, and vse what thou findest therein to the advancement of Gods glorie, the edification of his Church, the conuersion of such as are without, the confirmation of thy faith, the reformation of thy wayes, thine information in the truth of God, and thine euerlasting salvation in the kingdome of beauen. Farewell.

Thine in the Lord.

A. SYMSON.



THE FIRST TABLE

sheweth the names, number, and order of the Treatises contained in this Booke, as also to what Centurie euery one of them belongeth.

CENT. I.

1. *Of Antiquitie.*
2. *Of Heresie.*
3. *Of the foundation of the Church.*

CENT. II.

4. *Of Scripture and tradition.*
5. *Of the doctrine of diuels.*
6. *Of Succession.*

CENT. III.

7. *Of Purgatorie and prayer for the dead.*
8. *Of the relicks of Saints.*
9. *Of the Supremacie of the Bishop of Rome.*

CENT. IIII.

10. *Of Inuocation of Saints.*
11. *Of the authoritie of Councils.*
12. *Of the Monasticall life.*

CENT. V.

13. *Of mans Freewill.*
14. *Of Originall sinne.*
15. *Of Iustification only by faith.*

CENT. VI.

16. *Of Worshipping of Images.*
17. *Of Pardons and Indulgences*
18. *Of diuerse errors which*

crept into the Church in this Centurie.

CENT. VII.

19. *Of the Uniuersall Bishop.*
20. *Of the Antichrist.*
21. *Of the sacrifice of the Masse.*

CENT. VIII.

22. *Of Transsubstantiation.*
23. *Of Pennance.*
24. *Of Confirmation.*

CENT. IX.

25. *Of extreme Vnction.*
26. *Of Orders.*
27. *Of Matrimonic.*

CENT. X.

28. *Of Opus operatum, or the worke wrought.*
29. *Of Fasting.*
30. *Of Vowes.*

CENT. XI.

31. *Of the spirituall eating of Christs bodie.*
32. *Of the Sacrament to be administered under both kinds.*

33. *Of Simonie.*

CENT. XII.

34. *The oath of Allegiance.*

THE



THE SECOND TABLE

containeth a Catalogue of the Authors both of ancient and later times, whose workes are cited in these Treatises, either for confirmation of the truth, or confutation of error.

- | | |
|------------------------------------|-------------------------------------|
| 1. <i>Aeneas Sylvius.</i> | 36. <i>Historia Magdeburgensis.</i> |
| 2. <i>Ambrosius.</i> | 37. <i>Historia Tripartita.</i> |
| 3. <i>Anastatius.</i> | 38. <i>Ioannes Diaconus.</i> |
| 4. <i>Antonius Sadeel.</i> | 39. <i>Iohn Wickliffe.</i> |
| 5. <i>Arnulphus.</i> | 40. <i>Iosephus.</i> |
| 6. <i>Augustinus.</i> | 41. <i>Irenaeus.</i> |
| 7. <i>Baleus.</i> | 42. <i>B. Iewell</i> |
| 8. <i>Baronius.</i> | 43. <i>Iulius.</i> |
| 9. <i>Basilius Caesariensis.</i> | 44. <i>Iustinus.</i> |
| 10. <i>Basilius Magnus.</i> | 45. <i>Lindanus.</i> |
| 11. <i>Beda.</i> | 46. <i>Marsilius Patavinus.</i> |
| 12. <i>Bellarmino.</i> | 47. <i>Nazianzenus.</i> |
| 13. <i>Bertramus.</i> | 48. <i>Nicephorus.</i> |
| 14. <i>Bullinger.</i> | 49. <i>Occumenius.</i> |
| 15. <i>Canons of the Apostles.</i> | 50. <i>Onuphrius.</i> |
| 16. <i>Censura Louaniensis.</i> | 51. <i>Origen.</i> |
| 17. <i>Chemnicus.</i> | 52. <i>Paulus Diaconus.</i> |
| 18. <i>Chronica Chronicorum.</i> | 53. <i>Pighius.</i> |
| 19. <i>Chrysostomus.</i> | 54. <i>Philip Morney.</i> |
| 20. <i>Chytreus.</i> | 55. <i>Philo.</i> |
| 21. <i>Clemens Alexandrinus.</i> | 56. <i>Platina.</i> |
| 22. <i>Cyprianus.</i> | 57. <i>Plato.</i> |
| 23. <i>Damasceus.</i> | 58. <i>Plutarchus.</i> |
| 24. <i>Diodorus Siculus.</i> | 59. <i>Rhemists Testament.</i> |
| 25. <i>Durandus.</i> | 60. <i>Ruffinus.</i> |
| 26. <i>Eccius.</i> | 61. <i>Sigeberti Chronica.</i> |
| 27. <i>Euagrius.</i> | 62. <i>Socrates.</i> |
| 28. <i>Epiphanius.</i> | 63. <i>Sozomenus.</i> |
| 29. <i>Eusebius.</i> | 64. <i>Tertullianus.</i> |
| 30. <i>Franciscus Petrarcha.</i> | 65. <i>Theodoretus.</i> |
| 31. <i>Gelasius.</i> | 66. <i>Thomas Aquinas.</i> |
| 32. <i>Gregorius Magnus.</i> | 67. <i>Tomi Conciliorum.</i> |
| 33. <i>Gratianus.</i> | 68. <i>Wolfgangus Musculus.</i> |
| 34. <i>Herodotus.</i> | 69. <i>Zanchius.</i> |
| 35. <i>Hieronymus.</i> | |



THE I. TREATISE.

Of Antiquitie.

THE ARGUMENT.

IN this Treatise these points are handled. I. Concerning the antiquitie of Truth. 1. What it is. 2. where it should be sought. 3. what the vertue and power thereof is. 4. how it ought to be reuerenced and esteemed of us. II. Concerning the antiquitie of error. 1. What it is. 2. how that in respect of the antiquitie thereof, it ought the rather to be shunned. 3. that it is most execrable and cursed. 4. that it contradicteth it selfe. 5. that by magnifying the creatures, it empaieth the glorie of the Creator. 6. why it hath so many followers. III. Concerning the antiquitie of custome. 1. What it is. 2. that it differeth from the antiquitie of commandement. 3. that ancient commandements ought to be preferred before ancient customes. 4. that ancient customes not directly contrarie to Gods word, ought not altogether to be disallowed. IIII. How we may distinguish ancient errors from the ancient truth. 1. The older the truth is, the stronger it is; on the contrarie, error the older it is the weaker it groweth. 2. by trying both by the touchstone of the word of God. 3. by considering the moisture of spirituall grace in the one, and the barrennesse of the other. 4. by asking counsell at the mouth of God. V. A confutation of the foure counterfeit masks of the antiquitie of Poperie. 1. The false interpretation of the Scriptures. 2. the booke of the Canons of the Apostles. 3. the decretall Epistles falsely ascribed to the Fathers of the first three hundred yeares of our Lord. 4. the booke of Dionysius Areopagita.



Mongst the notes whereby (in Bellarmines opinion) the true Church of God may be discerned, Antiquitie is one of the first, whereof the Papists are so confident, as they

Rhemist. an.
not in Act. 28
sect. 5.

are not ashamed to boast that they are able to shew the descent of their Church from *Adam* vntill this time; the contrarie whereof I haue (by the assistance of Gods Spirit) laboured to proue in these ensuing treatises, grounded vpon the writings of the Apostles, and the custome of the Primitiue Church, adhering firmly to the Apostolicke doctrine, euen to the death.

The order of
this treatise.

The method which I obserue in this first Treatise of Antiquitie, is this: first, I shall speake of the antiquitie of truth: secondly, of the antiquitie of error: thirdly, of the antiquitie of custome: fourthly, by what meanes the ancient truth may be distinguished from ancient errorrs.

Antiquitie of
truth what it
is.

Ier. 6. 16.

Antiquitie of truth is the way of saluation, pointed out by the finger of God from the beginning of the world; of which the Prophet *Jeremiah* speaketh: *Seeke out the ancient wayes, and walke in them, and ye shall find rest vnto your soules.*

Antiquitie of
error what it
is.

Mat. 5. 21. 22.

Antiquitie of error, is an adding, diminishing, altering, or contradiction to the ancient way pointed out in the word of God; and of this our Sauour speaketh in the Gospell of *Matthew*, *Ye haue heard it said of old, thou shalt not slay, &c. but I say vnto you, he who is angrie with his brother without a cause, is worthy of iudgement*: whereby he declareth, that the false interpretation of the Law, whereby the spirituall law was drawne to a corporall and grosse sense and meaning, was an ancient error, and heard of old time. This description of antiquitie of error, declareth that it is not so ancient as the truth, seeing it is a deprauation and marring of the afore existent truth.

Antiquitie of
custome what
it is.

Iude 12.

The third sort of antiquitie, is the antiquitie of custome, that is, certaine customes that crept into the Church of God, partly in the dayes of the Apostles, partly soone after them, such as were *ἀγᾶται*, loue feasts, and *τρεις καταδύσεις*, that is, three dippings in the water in the Sacrament of baptisme. These customes were neither authorised by Apostolicke precept and commandement, neither abrogated by Apostolicke prohibition, but tollerated in the Church, vntill the time they were abused, as we see clearly, 1. *Corin.* 11. 20. 21. 22.

Concer-

Concerning the antiquitie of truth: first, I will declare where it should be sought: secondly, when it is found, of what power and vertue it is: thirdly, how it ought to be reuerenced, loued, and followed of vs.

Antiquitie of truth is to be sought (as the Apostle Saint Iohn the beloued disciple of Christ sought it) from the mouth of him who was from the beginning, *ὁ ὢν ἀπ' ἀρχῆς*, that thing which was from the beginning: as if he would say, I present vnto you no new doctrine, but that which I receiued from the mouth of Christ himselte, who was existent (although not manifested in the flesh) euen from the beginning of the world: *In the beginning was the word, &c.* If this way we seeke antiquitie, assuredly we shall finde the ancient way of God, wherein we should walke, and get rest vnto our soules. *Ioh. 1.1.*
 Antiquity is not to be sought as *Psametichus* King of Egypt sought it, from new wained babes, keeping them in secret custodie without hearing any articulate voice, or intelligible speech, wherby he might discern what people and language was most ancient. This was a foolish seeking out of antiquitie, from them that were not ancient. *Ier. 6.16.*

Next, when we haue found out the ancient truth, consider the vertue and power of it. It is strong and mightie in operation, like vnto Christ the author of it, whose humilitie and apparent weaknesse bruiseth and dasheth in peeces all the glorious, strong and stately things of the world that are lifted vp against him: for as the litle stone hewed out of the rocke without hands dashed in peeces, and bruised to powder the gold, siluer, brasse and Iron of the huge and terrible image set against it, euen so the truth whereof Christ is the author, is like vnto himselte, in outward appearance weake, but in operation strong and mightie, defacing and abolishing all the apparent pompe, glory and power of error. *Simil. Dan. 2.34.*
 To this well agreeth the ruine and ignominious fall of *Dagon*, to the very breaking of his necke and palmes of his hands. *1. Sam. 5.4.*

In the third roome consider what reuerence, loue and honour we ought to carrie to this ancient truth, after it is manifested. *The reuerence that should be carried to the truth.*

Simil.

Leuit. 19.32.

Gen. 48.2.

Iudg. 3.20.

Num. 13. 22.

The more the
veritie is de-
spised in the
world, the
more ardently
it should be
loved.

nifested vnto vs. Be not like the babes of *Alexandria* in the daies of *Ptolomeus Philopater*: when the huge and great anker of the ship *Thalmegos* was layed out vpon the shore, the children did ride on the stalke, and crept through the ring of the anker as it had bene made for the pastime of children, but wise ship-men knew it was appointed for a better vse, namely to stable and make sure that great vessell in time of great and tempestuous stormes. Euen so when we haue found the ancient truth of God, let vs carrie great reuerence to it, as vnto the holy and sacred anker fashioned by God to stablsh our soules, that no tempest of false doctrine or cruell persecution make vs to shrink from that ancient truth of the Almighty. Moreouer consider what commandement is giuen from God, euen concerning hoare headed men, to whom we are commanded to rise, and to honour their countenance; but greater reuerence is to be carried toward the hoare-headed truth: for the commandement giuen concerning ancient men admitteth some exceptions. The soueraigne King of a nation, and his honorable Counsellors, for the eminency of their places do not arise to honour ancient men, but ancient men rather rise to honour them, as *Iacob* arose and sat in his bed, (because his infirmitie could not permit him to rise and stand on his feete) to do honour vnto *Ioseph*. But as concerning the ancient truth of God, it should be honoured of all men without exception. *Eglon* King of *Moab* arose out of his chaire when *Ehud* said vnto him, that he had a message vnto him from God; and *Balaam* uttering his propheticall reuelation, saith, *Rise Balak and heare, and take heed vnto me thou sonne of Zippor*.

With reuerence should be ioyned an ardent loue, and constant following of the ancient truth vnto the end, following the worthy example of godly *Iosias*, who despised not the holy booke of the Couenant of God, because it had bene long misregarded, despised, vnread, and not expounded vnto the people in the dayes of his father *Amon*, and of his grandfather *Manasses*: for the booke of the Lords Couenant all this while lay in an obscure corner of the Temple, neglected

lected and couered with dust, yet when it was drawn out of the dust, and presented vnto the King, he receiued it reuerently, he loued it ardently, and followed this holy Couenant euen vnto the day of his death: so ought we to loue the ancient truth of God at all times, but specially when it is despised and misregarded by men. The loue of the naturall mother when she pleaded before *Salomon* for the liuing child, was not abated, but rather inflamed, and increased by the apparent danger of her child. And that which is more admirable, the loue that *Iesabel* caried toward the idolatrous seruice of *Baal*, was not quenched by all those dashes that *Baals* seruice got from heauen aboue, and in the earth beneath. The fire that came miraculously from heauen witnessed the falsehood of the worship of *Baal*: and the covenant made betweene *Helias* and the Priests of *Baal* with aduice of the King and whole body of the people, wherein the priests of *Baal* with shame, hurt, and vspeakable disgrace, manifested their follie. Yet all this I say quenched not the fond loue that *Iesabel* carried to that idolatrous worship, for she bindeth her selfe with an oath to pursue *Helias* to the death. Should we not then be ashamed to carrie lesse loue to the truth of God, which bringeth rest vnto our soules, then this woman did to a false worship, which led her soule headlong to perdition?

As touching Antiquitie of error, it is to be marked, that whatsoeuer honour antiquitie addeth vnto the truth, the like dishonour, rebuke and shame it heapeth vpon error. For Satan himselfe, who is the author of all errors, when he is called metaphorically a Serpent, he is thereby rebuked; but when he is called an old Serpent, he is more mightily rebuked: euen so when antiquitie is ioyned with error, then error is not graced, but vtterly disgraced, as who would say, this woman is an old harlot, or this man is an old foole, or this canker or rottenesse in the flesh is an old feaster: all these are reprochfull speeches, pointing out the disease of an vnsupportable cuill. So the paines that are taken in our dayes to proue error to be an old thing, is all taken in vaine, for by so doing, they onely discover the filthinesse and shame of

2. King. 21. 11

1. King. 3. 26.

1. King. 18. 24

1. King. 19. 2.
Simil.Antiquitie is
no honour to
error.Apoc. 12. 9.
Note.

the error. The *Grecians* bragged much of antiquitie, so do the *Papists*. But the *Chaldeans* and *Egyptians*, and *Phenicians* to whom antiquitie was better knowne, said no lesse confidently then truly of the *Grecians*: *Ὁ Σόλων, Σόλων, Ἕλληνες υἱεῖς ἀπαιδεῖ ἐσε, γέρον δὲ Ἕλληνας οὐ γὰρ ἔχετε χρόνον μάθημα πολιόν*, that is, O Solon, Solon, ye *Grecians* are alwayes children, no old man amongst you, for ye haue not Time, the oldest prooſe. The like I say of the *Papists*, who brag of antiquitie more then of any other thing, that in such heads of doctrine wherein they differ from vs, they are not so much as countenanced by antiquitie. As touching their foolish questions demanding of vs where was our Church 600. yeares before our time, I answer by two other questions. First,

Question.

Where was their Church 1600. yeares ago, that is, When the Apostles called by Christ immediatly were dispensators of the Gospell to the world, where was there a Church saying Masses, worshipping images, beleeuing Purgatorie? They will answer, that the Apostle *Paul* himselfe said Masse at *Rome*. In testimonie whereof they keepe vntill this day amongst their reliques that table or altar whereupon the Apostle *Paul* said Masse at *Rome*. But I will replye, that Poperie is a kingdome of lies. For the Apostle in his Epistle to the *Hebrewes* setteth downe these two things, as flat opposite the one to the other, a sacrifice propitiatorie, and vnbloudie: saying, *Without shedding of blood there is no remission*. But the *Papists* will confidently affirme, that the Masse that *Paul* said at *Rome* was *propitiatorium sacrificium*, & *incruenta hostia*, that is to say, a propitiatorie and vnbloudie sacrifice; which is vnpossible, and repugnant vnto his own doctrine. Second-

Poperie a
kingdome of
lies.

Heb. 9.12.

Question.

I demand of them another question, concerning the woman described Apocal. 12. she was clothed with the Sunne, and had the Moone vnder her feet: she had a diademe of twelue starres vpon her head, which vndoubtedly was the celestially light of Apostolicke doctrine. She travelled in birth to bring forth children to God: she was persecuted by the Dragon: to her were furnished the wings of an Eagle, and she fled vnto the wildernesse, where she had a place prepared

pared of God, there to be fed a thousand, two hundred, and threescore dayes. Now (I say) I demand of the Papists, what wilderness was this, wherein the woman hid her selfe so long a time? for no man dare deny but this woman representeth the true Church of Christ the mother of vs all. Did she hide her selfe in the wilderness of *Nitria* or *Schethis*? Or hid she her selfe in the wilderness of *Arabia* or *Lybia*? Or hid she her selfe in the wilderness of *Persia*, where *Iulian* the Apostata ended his wretched life? or in what other wilderness of the world did she hide her selfe? When they haue giuen me an answer to this second question, let them thinke in their owne minde that they haue answered the question propounded against vs. If they can giue no answer to this question, neither do I tell them where our Church was sixe hundred yeares ago: but let them demand this question at him who furnished Eagle wings to her, and prepared a place for her in the wilderness. It is an article of our faith: *I beleue the holy Catholicke Church*: albeit she was hid, yet she was not dead, nor gone out of the world. And like as the blood of Christ was not shed in vaine, euen so there is in all ages a number of men and women washed in the fountaine of that precious blood, and prepared for heauen, albeit we cannot at all times point them out by the finger.

Now error in religion consisteth in adding or diminishing, or altering, or contradicting the truth contained in the word of God. It is euident, I say, that error in religion is a cursed and execrable thing. To him that addeth vnto the Lords word, shall be added all the plagues written in the booke of God, and if any man take away from the words of Gods booke, God shall take away his part out of the booke of life. The like condemnation no doubt abideth them who dare presume to alter the truth, and change the right sense or meaning of it, or to make a flat opposition and contradiction thereto. And truly all those curses which God commanded to be pronounced out of mount *Ebal*, euery Christian is commanded to say Amen vnto them; a part whereof may iustly be applied against maintainers and forgers of error in religion.

Note.

Error in religion an execrable thing.

Apoc. 22. 18.
19.

Deut. 32. 15.

Ibid. 17.

gion. First, *Cursed be the man that shall make any carved or molten image, which is an abomination to the Lord, and all the people shall answer, Amen.* He who remoueth his neighbours

Ibid 18.

marke is accursed, how much more he who remoueth the marches of Gods most holy Law and couenant? *Cursed be he that maketh the blind go out of the way.* But a thousand times more cursed is he who peruerteth the minds of ignorant people from the simplicitie of the truth of God. Vnto all these curses openly pronounced we are bound by the commandement to say, Amen.

Errour repug-
neth it selfe.

Jonah 4. 7.

Simil.

Theodor. le-
gor. lib. 2.

Both ancient
and late errors
magnifie crea-
tures with the
diminution of
the glory of
the Creator.

And like as errour in religion is a thing accursed of God, so in like manner it is in it selfe an absurd thing, and full of horrible confusion, not onely repugning vnto the truth, but also to it selfe, much like vnto *Jonas* gourd, which had in it a worme that smote it, so that it withered: euen so there lurketh in the bowels of ancient errors a worme consuming them vntill they vtterly wither and vanish. The errour of *Eutyches* may serue for example, He thought that the immensitie of the diuine nature of Christ did so swallow vp his humane nature, that in Christ there is no more two natures, but one onely, namely his diuine nature. Now if it so be, how are we saued by the death of Christ? can the diuinitie die? Which absurditie of *Eutyches* errour was well marked by *Alamundarius* Prince of *Saracens*. Moreouer the ancient errors which sprang vp euen in the Apostles owne dayes, and immediatly after, had some pourtraite and shape of that absurditie that should continue in all errors that were to spring vp afterward, euer derogating from the glorie that was due vnto the most High, and aduancing creatures out of measure. *Ebion* and *Cerintbus* denied Christs diuinitie, and on the other part, *Menander* thought that the world was created by Angels. Here we see Christs honour impaired, but the honour of Angels infinitely augmented. In like manner afterward *Arrius* denied that the Sonne of God was consubstantiall with the Father, diminishing and impairing the honour due to Christ. But *Pelagius*, another Heretique, magnified the power of mans corrupt nature, as if in it there were an abili-
tie

tie to performe all the commandements of God. Thus we see that the very shape and similitude after the which Satan fashioned the error of *Ebion*, *Cerintus* and *Menander*, continueth in *Arrius* and *Pelagius*. And in our dayes, the Papists will not go out of the course of old Heretiques: for Christ must not be the onely Mediator both of redemption and intercession, but something must be taken from the honour of Christ, to the end that the Saints may be enriched with the spoyle of Christ, and be made mediators of intercession.

Here I leaue off to speake any further of the absurditie of ancient and execrable errorrs. But now it may be demanded, how commeth it to passe that absurd errorrs haue so many followers? To this question let the Prophet *Jeremie* answer, who speaking of the people of his owne dayes, vtterly addicted to old idolatrie, and to the worshipping of the hoste of heauen, he declareth also the reason mouing them to be so bent to old errorrs. O (say they) *When we serued the host of heauen, then had we plentie of all things, but since we left off to do so, we are consumed with the pestilence, famine & the sword.* Here we see, that the multitude iudgeth that religion to be best, the professours whereof enioy greatest ease, wealth, and worldly prosperitie. But in the booke of the Psalmes, we receiue a better instruction to iudge of the truth of God, & the professors thereof, according to the hearing of faith, and not according to outward things: *There are glorious things spoken of thee o Citie of our God.* And those who iudge according to outward appearance, they erre in two things: first, they know not the right cause of the prosperitie of Idolaters, secondly they know not the right cause of the wants of those who apparently haue forsaken idolatrie. The Apostle saith, that God regarded not the time of ignorance, but in the time of light, when the candle of the Gospell clearly shineth, and pointeth out vnto vs the way of ancient truth, the Lord will not spare them who haue hypocritically professed his truth, but in their hearts loue the deceit of errorr and lies, as the people in *Jeremies* dayes did. *This is the condemnation* (saith the Euangelist *Iohn*) *that light is come into the world, and*

The truth is not to be inged by outward appearance.

Why errorr hath so many followers.

Ier. 44. 17. 18.

Psal. 87. 3.

Act. 17. 30.

Ioh. 3. 19.

men

mentioned darknesse rather then light.

*Antiquitie of
custome differeth
from antiquitie of
commandement.*

Antiquitie of custome which we haue before described, lacketh many things that are to be found in antiquitie of truth: for it is not authorised by any Apostolicke commandement, whereupon three things do follow. First there is no necessitie vrging vs to keepe things that are not commanded by Apostolicke precept in matters concerning religion. Secondly, where there is no necessity of doing, there is no feare or terror of conscience in leauing the same vndone. Thirdly, where it is growne out of custome or vse, there is no necessitie to reduce it againe, as the feasts called *ἀγῶται* in the Apostles owne time, and the three dippings in Baptisme after the Apostles time.

*Sozom. lib. 6.
cap. 26.*

*Sozom. lib. 1.
cap. 11.*

1. Cor. 11.

In this head of antiquitie of customes, because I like not to be contentious in my iudgement, two extremities would be eschued: first, that we should not equall ancient customes to ancient commandements, which caueat *Sozomen* an Ecclesiasticall writer not obseruing, did affirme all those who are not thrise dipped in water, to haue departed this life without the Sacrament of Baptisme: in which opinion he equalled an ancient custome to an old commandement. And yet the same *Sozomen*, who is so precise in obseruation of an ancient custome of three dippings in Baptisme, is not so precise in another ancient custome of abstaining from eating of flesh in Lent, but commendeth *Spiridion*, who gaue vnto a wearie stranger in time of Lent swines flesh to eate, and did eate of it also himselfe. Thus we see how *Sozomen* confuteth himselfe, at some times remembring that ancient customes are not equall to ancient commandements (as abstinence from flesh in Lent) & in other things forgetting himself, and making the ancient custome of thrise dipping in Baptisme absolutely necessary. Secondly, ancient customes not directly repugnant to the word, if they be kept free of commandement, necessitie and feare (as is aboue specified) should not be so hatefully impugned as ancient errors are impugned, but if abuses fall in them, those abuses should be timely reprehended, as the Apostle *Paul* reprooueth the abuses of the feasts

feasts of loue in the Church of Corinth. But aboue all things beware that for matters of no great moment we rent not the vnitie of the Church of God, as *Victor* Bishop of Rome was purposed to haue done, if he had not bene timely stayed by the prudent aduise of *Irenaeus* Bishop of Lions. Now to conclude this short treatise of antiquitie of custome, if a wise man would lend a tongue to it to speake for it selfe, it would be so farre from matching and equalling it selfe with the ancient commandements, that it would speake modestly and humbly to them, as *Elizabeth* the mother of *Iohn Baptist* spake to the blessed virgine the mother of our Lord: *And whence cometh this to me (saith she) that the mother of my Lord should come vnto me?* So might old customes speake to old commandements: Whence cometh this to me, that Commandement my mistresse and Lady, will tollerate me to be within the doores of the house of God, wherein she hath such soueraignie and sway?

Socrat. lib. 5. cap 22.

Luk 1. 43.

In the fourth head we are to treat by what meanes ancient errors may be distinguished from ancient truth. And first, truth is not in all points like vnto an old man, whose strength is daily abated by debilitie and weaknesse, till at length the old man die, and go to the graue: yea rather truth the older it is, the vertue, strength and vigour of it is the better knowne: but errors when they waxe old, they become weake, they dye, and vanish, and are vile as a filthy and stinking carrion, so as if any man in our dayes should open the graue of *Arrius*, and renew his vngodly opinion, he should see all Christians shake their heads, and close their eares, and in a manner stop their noses with their hands, that the abominable smell of that filthy carrion should not be felt: but on the contrarie, the sweet smell of the ancient truth of Christ is like a precious oynment powred out, filling the house of God with no lesse delight now, then it did of old when it was first preached by the Apostles in Ierusalem. And as the house of *Dauid* daily waxed stronger, and the house of *Isoboseth* daily waxed weaker, such is the estate of truth and error.

How ancient truth may be discerned from ancient error.

I.

Simil.

AA. 2. 4.

2. Sam. 3. 1.

Secondly, truth and error are best distinguished when
so

2.

Neh. 7. 64.

they are ripped vp to the very ground, and friuolous and superficiall trials are laid aside. As *Nehemia* did when he tried, after the captiuitie, who had the right of Priesthood, to stand at the altar and to offer sacrifices; he commanded them to produce their writings and genealogies, and make good their lineall descent from the loynes of *Aaron*; which right they who could not find out, were put from the Priesthood. Euen so they who pretend truth of ancient doctrine, let them proue cleerly by the written word, that this their doctrine came from the mouth of Christ and his holy Apostles: For as the procreation of *Aaron* gaue a right to stand at the altar, so also the doctrine that came from the mouth of Christ and his Apostles, hath an vndoubted right to be sounded in the Church of God. Remember now that wise *Nehemiah* was not superficiall in his triall. The sonnes of *Habaiah*, the sonnes of *Hakkoz*, the sonnes of *Barzillai* could haue shewed in writing that they were come of the descent of *Leui*, and of the familie of *Coah*, but that which was of greatest moment of all, that they were descended from that branch of the family of *Coah* which was separated to the seruice of the altar, to wit, from *Aaron*, that they could not proue. So the Papists of our time in part can prooue that their doctrine hath had place fixe, seuen, or eight hundred yeares, and more also, before our dayes, but that which is of greatest weight, to wit, that their doctrine came from the mouth of Christ and his holy Apostles, in that probation they giue ouer.

3.
Simil.Ioseph. antiq.
lib. 17. cap. 14.

Thirdly, let vs trie and discern the lie from the truth, as *Augustus Caesar* discerned him who falsly called himselfe *Alexander* the sonne of *Herod*, and the sonne in law of *Archelaus* King of Cappadocia, and husband of *Glaphyra*. This *Alexander* sonne of *Herod* the great with his brother *Aristobulus* were both executed to death, by the commandement of their father. But after the death of *Alexander*, an artificer bearing that same name, and in stature, beautie, lineaments, and all agreeing proportion, so neerly resembled the very similitude of *Alexander* the sonne of *Herod*, that they who best knew *Herods* sonne, did most confidently affirme, that

that this same artificer was he indeed, and he himselfe affirmed that he was *Herods sonne*, and had escaped death by the fauour of the executioner. But when he was brought to Rome to the Emperour, *Augustus* would not be deceived with the likelihood of his face, but groped his hand, and found it to be hard like to the hand of an artificer, and discerned him to be a deceiuing fellow, and punished him. This I grant may be applyed more properly to Christ then to vs. For albeit we be easily deceiued and seduced with lies, yet the great King of heauen Christ Iesus cannot be deceiued, he will not regard the brasen face of the lie, calling it selfe truth, but he will wisely grope the hand of the lye, and examine what operations it hath wrought among the people: it hath blinded mens vnderstanding, it hath hardened their hearts, it hath learned them to be proud, obstinate, and contemners of the truth of God, and finally it hath learned them to honour creatures with impairing the glorie of the Creator. Then will the great King say, O full of all deceit, thy hand and thy operations that thou hast wrought amongst men, testifieth that thou art not of God. Neuerthelesse the members of Christ also, in some meane measure, may by groping the hand of error, and finding it to be hard and drie, and voyde of all sap and moisture of spirituall grace, we may say in our hearts, O doctrine of lies, barren and withered within thy selfe, and communicating no grace vnto thy hearers, the Lord separate vs from thee, and thee from vs, that we may adhere firmly vnto our Lord and Sauour Christ Iesus vnto the end.

Finally, when we haue done all that we can do to discern the lie from the truth, yet let vs not liue in security as though we could neuer be deceiued. *Iosua* that holy man of God was deceiued with old garments, old bottels of wine, old bread and shoes, because he consulted not with the mouth of God. Then aboue all things we should seeke counsell at the mouth of God, by earnest prayer, diligent reading of the written word, attentiu hearing of godly Sermons: and if we seeke, we shall finde, and if we knocke, it shall be opened vnto

Note.

4.

Ios. 9. 14.

Mat. 7. 7.

vnto vs. And the Lord direct vs both in seeking and finding, with the gracious conduct of his holy Spirit.

*Four counter-
faine masks of
antiquitie in
Poperie.*

*Concerning the
booke of the
Canons of the
Apostles.*

*Canon apost.
cap. 84.*

Apoc. 2. & 3.

Here I purposed to haue finished my treatise of antiquitie, but when I remember with whom I haue to do, and that they will say, I haue purposely passed by the principall demonstration of antiquitie in the Romane Church, therefore I haue subioyned the foure forged, fained and counterfaine masks of antiquitie in Poperie, which will neuer proue them to be an ancient Church: The false interpretation of Scriptures: the booke of the Canons of the Apostles: the decretall Epistles falsely ascribed to the fathers of the first three hundred years of our Lord, and the booke of *Dionysius Areopagita*. Concerning the false interpretation of Scriptures, God willing I shall speake in the treatise of heresie. Concerning the booke of the Canons of the Apostles, if there were no more but onely the last Canon containing a rehearfall of the books of holy Canonickall Scripture, it declareth the booke to be supposititious, wherein the three bookes of *Maccabees* are comprehended as bookes of the old Testament. And againe, among the bookes of the new Testament *τῆς καὶ τῆς διαδύμε* (note the preeminent dignitie) it reckoneth the two Epistles of *Clement*, and his precepts giuen to Bishops, comprehended into eight bookes, which were not to be published to all men, in respect they contained some secret mysteries. Is then the Epistles of *Clement*, the eight books of his precepts written to Bishops, the actes of the Apostles written by him Canonickall Scripture, bookes of the new Testament, equall to the writings of the Apostles, and yet indited for the most part as secret mysteries to Bishops, to be concealed and hid from the people? when as the Apostle *Paul* on the contrary writing to *Timothie* and *Titus*, writeth vnto them wholsome precepts to be communicated to the people. And the Apostle *Iohn* writeth to the Angels of the seuen Churches of Asia, nothing but wholsome precepts to be imparted and communicated to the seuen Churches. Such a candle that shall be hid vnder a bushell, and not set vpon a candlesticke to giue light vnto the household of God, I dare not imagine that either

ther the holy Apostles, or yet *Clement* one of the Apostles faithfull successors, did euer light the same. The allowance which these Canons of the Apostles got in the sixt generall Councell Anno 681. whereof *Gregorius Holoander* the translator of them out of Greeke into Latine, glorieth so much, was vpon an occasion, whereof the Romane Church hath cause to blush and to be ashamed rather then to brag. First, because in that generall Councill *Honorius I.* sometime Bishop of Rome was condemned of heresie. Secondly, because in that Councell the Bishop of Constantinople was ordained to be in equall authoritie with the Bishop of Rome. And thirdly, because the constitutions of the Latine Church forbidding men who were in Ecclesiasticall offices to marrie, these constitutions (I say) were vtterly disallowed, and the fifth Chapter of the Canons of the Apostles got better allowance, because in it, it was decreed and ordained that the Bishop, Elder or Deacon, who putteth away his owne wife vnder pretence of religion, shall be excommunicated, and if he continue so doing, he should be deposed. Now this generall Councell making so many principal points against them, and onely gracing the supposititious booke of the Canons of the Apostles of purpose to disgrace the constitutions of the Romane Church, if *Holoander* had remembred what he had bene doing, he had bene more sparing in alledging the authoritie thereof. The shortnesse of the treatise will nor permit me to make plaine to the Reader how the Councell gathered by *Constantinus Pogonatus*, and the fathers of that same Councell gathered againe by *Iustinianus II.* to perfect the worke they had immediatly afore begun, both constitute but one general Councill. But if any thing seeme to be made against vs by the alledging of a testimonie out of the booke of the Canons of the Apostles, remember in what time this testimonie is alledged, namely in the 681. yeare of our Lord. If *Iustinus Martyr*, or *Irenaeus*, or any ancient father neare vnto the Apostles dayes had cited a testimonie out of this supposititious booke, it had bene more likly that the Apostles had giuen command to *Clement* Bishop of Rome to write that

The Canons of the Apostles allowed in the sixth generall Councell.

Note.

Concerning
the Popes de-
cretal epistles.

Concerning
the bookes of
Dionysius A.
reopagita.
3. Cor. 12. 4.

that booke. As touching the third maske of antiquitie, to wit, the decretall Epistles, in the first Tome of Councils, and the distinctions of *Gratian* falsely ascribed to the ancient Bishops of Rome; I hope by the mercy of God to remember a few of them, specially in the third Centurie; but not to the honour of impudent and vnlearned fellowes, who haue forged these decretall Epistles, as if the world in all ages could produce no broods of better spirits, then the Asses composi-
tours of these decretall Epistles. As concerning the accurate speculations of *Dionysius Areopagita*, who was neuer rauished vp vnto the third heauen as *Paul* was, neither saw things that were ἀρρήτα, that is, things that cannot be spoken, and which are not possible for any man to vtter, as *Paul* did, I say of him onely two things. First, if he had bene so ancient a writer as Papists speake, and the disciple whom *Paul* con-
uerted by his preaching in Mars street, Acts 17. then ancient writers had made mention of him, such as *Iustinus* and *Ire-
neus*, and *Cyprian*, and such others: but of his writings no mention is made in the greatest antiquitie. Secondly, I say with that reuerend Doctor of our owne nation, Mr. *Thomas
Smeton*, that the books giuen out vnder the name of old *Dio-
nysius Areopagita*, sunt prorsus ἀπεροδύναμα, they are altoge-
ther impertinent and friuolous.



THE II. TREATISE. Of Heresie.

THE ARGUMENT.

I. *What the word Heresie doth signifie.* II. *That the ground of Heresie is,* 1. *ignorance of the meaning and true sence of the holy Scripture.* 2. *the Heretiques auellish pride and selfeloue of their owne opinions.* III. *Why heresies haue chiefly bene propagated in the tyme of peace.* IIII. *The meanes whereby they haue bene strengthened.* V. *Diuerse examples prouing that God curseth both heretickes and heresies, yea and sometimes the places of their conuentions.* VI. *How all men ought to behaue themselves towards heretickes.* 1. *Pastors, in seeking their conuersion, both because God hath commanded them so to do, as also because God hath conuerted such by the trauels of his Ministers.* 2. *Magistrates in punishing them, being worse then murderers, infidels, and Schismaticks.* 3. *People in shunning their companie, and reiecting their doctrine, as contrarie to the articles of faith.*



*P*iphanius Bishop of Cyprus, when he writeth against Heretiques, he entitleth his booke *Panarium*, that is, a medicinable boxe or shrine, containing sauing medicaments against the venome of lying doctrine. Albeit Heresie be a poysonable & hurtfull thing, yet treatises of heresie haue bene made, not to hurt any man, but to giue warning toeschue the pernicious snares of the diuell: like as learned men who haue written of the nature of herbs, haue not onely written of such herbes as are meete for food, and of such as haue a medicinable vertue to cure diseases, but of those also that are venemous & poysonable, to the end y men being warned of the perill that is in eating of the, they may escape danger, and be kept in safetie. In all ages

Simil.

Ioh. 18. 2.
Simil.

Wicked men
reale holy
Scripture of
purpose to
gainsay the
truth of God

Similitude.
Our aduersa-
ries stile vs he-
reticks, not
proving the
same.

Note.
* Or ἀνατίμω-
μι.

wicked men haue bene like vnto *Iudas* when he entred into the garden of Gethsemane, where Christ was praying, and sweating bloudie teares for the saluation of mankinde: he stepped into the garden onely of purpose to betray his mai-ster: so do wicked men in our dayes reade the holy Scrip-tures diligently, walking as it were in the midst of the gar-den of God, but onely of intention to betray Christ Iesus, and to speake against his euerlasting truth. On the other side, it becommeth vs well, when we are driuen either by necessitie, or by some honest occasion, to be in places where Satan hath set vp his throne, and to be walking as it were through the garden that Satan hath planted, then to marke diligently the abominations of the diuell, the multitude of serpents and vipers that are lurking there, and giue warning to poore soules, who are entangled with error, to leaue that habitatiō of Dragons, and to come forth out of that comfortlesse den, to the end their soules may be refreshed with the delectable flowers of the garden of God. I hope by the mercie of God, so to speake of heresie, as I shall moue no man to be an He-retique. And as concerning the rayling words of the aduer-saries of the truth, who haue with open mouth proclaimed to the world that we are Heretiques, I am the lesse moued with their speeches, because it is the custome of lame and creeple men to be mounted vp on horsebacke, and an euill cause sup-porteth it owne infirmitie by the loud trumpet of rayling words: yet haue they not cleared to the world, that we main-taine obstinately any point of doctrine repugnant vnto the articles of true faith, and vnto the principall grounds of Chri-stian religion, preached by Christ, and committed to writing by the holy Apostles. Let them be as prodigall in their cur-ses as they please, crying out against vs, ἀνάθεμα, ἀνάθεμα, I answer with simplicitie of an humble mind * ἀνατίμωμι: this word written with *η*, and not with *ε*, signifieth a thing han-ged vp in the Lords Temple, and dedicated to God. Haue we not scene with our owne eyes deepe wounds made in the flesh of man, that haue bene sowed by skilfull Chirurgians, and in the end cured and healed? and the skin of man cut
in

in twaine by the sword, vnited againe by the needle and medicinable plaisters? That doctrine which endeuoureth to needle the wounded world, and to vnite it againe vnto that holy doctrine taught by the Apostles and Euangelists, and professed in the first hundreth yeare of our Lord, shall we call it hereticall? Shall we be so childish, that we cannot discern the sword from the needle, coniunction from separation, healing from hurting, welfare from woe? If we knew Christ Iesus, and the power of God working by his word, we had not so rashly condemned the truth of God. The Iewes spake as confidently against Christ, as cuer the Councell of Trent hath spoken against vs: *We haue a law, and according to our law he ought to dye, because he made himselfe the Sonne of God.* Under pretence of zealous keeping of the Law made against blasphemers, they condemned the holy One of God as a blasphemer. But his Father by loosing the sorrows of death, and receiuing him into heauen, and placing him at his owne right hand, annihilated *ipso facto* that rash sentence giuen out in earth against the innocent Lambe of God. Euen so the Lord in his owne appointed time, by receiuing our soules into those celestiaall mansions prepared for his owne Saints, shall vndo the rash decrees that are giuen out against vs in the earth. In all ages this matter hath bene controuerted, and Heretiques haue obstinately maintained their bad and reprobate opinions, and as obstinately refused the odious and vile name of Heretiques: and this question in our dayes is like to a flame of fire which no abundance of water can quench. The definition of an heresie we haue already set downe in the third booke, it resteth now in this treatise to ponder the name it selfe, to consider the ground of heresie, the propagation and preuailing power of it at some times, and the greater and more preuailing power of the curse of God, making heresie at last to wither as the figge tree did that was cursed by Christ: and finally to declare what should be the carriage both of Pastors, Magistrates and people towards Heretiques. *Αἵρεσις* is a word of the Greeke language, and very ample in signification, for it signifieth a chusing. Now it is certaine, that

Confident speaking without a sure ground is not to be regarded.
Ioh. 19. 7.
Leuit. 24. 13.

The order of this treatise.

Mat. 21. 19.

What the word Heresie doth signifie.

that it is no fault for a man to take a choise when God doth offer it vnto him: as when it was offered to *Salomon* to aske what he liked best, he chose rather to craue wisdom then riches from God; and when *David* chose rather to fall into the hands of God then of man, *David* in chusing the plague rather then the sword or famine, tooke a choise which was offered vnto him by God. And the pondering of the generallitie of the word may declare, that in things indifferent, wherein God hath granted vnto men a libertie and free choise, such as eating of flesh, or abstinence from it, marrying or not marrying, a man may take his choise in these things at such times as he findeth it granted by God, as well as *David* and *Salomon*: and a man is not to be called an Heretique because he marrieth, because God hath giuen him libertie to marrie or not to marrie, as a man liketh best, providing alwayes he seeke counsell of God, to dispose him in such indifferent things that way, whereby he shall be most meete and able to glorifie God. For true it is, that the Euangelist writeth, *Noman hath seene God at any time, the onely begotten Son of God, who is in the bosome of his Father, he hath reuealed him*: which words do plainly testifie, that in matters of faith God hath not giuen man a free choise to embrace what opinion he pleaseth, but God hath tyed and bound vs in matters of faith to the mouth of his deare Sonne, to the end we should thinke no other thing of God then Iesus Christ hath reuealed vnto vs.

The ground of
heresie.

*August. in
Galat.*

Gen. 25.1.

Simil.

Concerning the ground of Heresie, I follow the opinion of *Augustine*, in his booke of exposition of some places of the Epistle to the Galathians, wherein he compareth Heretiques to the sonnes of *Ketura*, whom *Abraham* married after the death of *Sara*. These children were procreated of an old father, and of a yong mother: euen so Heretiques pretending antiquitie of Scripture, but forging a new and yong sence wherein Scripture was not written, they become defenders of a false opinion. The words of Saint *Augustine* are these: *Ex occasione antiquæ veritatis in nouitio temporalisq; nati sunt mendacio*, that is, through occasion of antiquitie of the truth they

they are borne in the noueltie of a temporall lie: so that *Augustine* his iudgement soundeth to this, that Heretiques pretend antiquitie of Scripture for their father, but they are more like to *Ketura* then *Abraham*, following rather the noueltie of errour, then the antiquitie of truth. In this manner *Irenaeus* thinketh that heresies do spring vp of a false vnderstanding of holy Scriptures, vsing the comparison of men who breake the golden image of the king, and after it is molten, fashion it againe according to the similitude of a Foxe: now it cannot be called the kings image any longer, albeit it be composed of that selfe same gold whereof the kings image was made: euen so, when words of Scripture are drawne to a new, false, and hereticall sence, count that new sence heresie, and not Scripture. Now these opinions of *Irenaeus* and *Augustine* concerning the originall ground of heresie, do well agree with the word of Christ himselfe, written in holy Scripture, *Are ye not therefore decoined, because ye know not the Scriptures, neither the power of God?* The Sadduces knew well enough the words of Scripture, but not the right sence and meaning of them. And therefore it is great wisdom to mixe our reading with prayer, to the end that the Lord who guided the pen of the Prophets in writing, may guide also our hearts in reading.

With this ignorance of the meaning and true sence of holy Scripture, is ioyned an vnspeakable & diuellish pride: for they make account of none but of themselues onely; and hypocrites haue their owne opinions in so wonderfull admiration, that they stop their eares from hearing all wholsome admonition: which pertinacie and pride, is the cause wherefore the Apostle *Paul* calleth them *αὐτοκατακριτοί*, that is, condemned of themselues. For like as there are some persons so bent to destroy themselues, that the vigilant attendance of friends cannot keepe them from mischief and harme, the experience whereof was proued in *Porcia* the daughter of *Cato* and wife of *Brutus*: euen so there are a number of men carried so headlong to hell, that no wholsome doctrine or admonition can be heard, because like to the Gadarenes

Similitude.

*Iren. aduers.
Valent. lib. I.
cap. I.*

Mark. 12. 24.

Note.

Pride accompanying ignorance.

Tit. 3. 11.

Simil.

Mat. 8. 32.

Nazianz. ad
Cledonium.

Note.

Mat. 2. 16. 17.

Note.

Epiph. contra
haeres.

The propaga-
tion of heresie.

When peace
was in the
Church, then
heresie sprang
vp.

Note.

Many more
heresies sprang
vp in the
fourth hun-
dredth yeare,

swine, the swift pace of their race cannot be stayed, vntill they be drowned in the lake. Of this cause of heresie *Nazianzen* writeth *ad Cledonium*, that the heretique *Apollinaris* counted of his owne songs as we count of the old and new Testament, euen so his associates counted his songs and rhymes to be the third Testament. In like manner the heretique *Marcion* was a patterne of incorrigible pride, who came to Rome after the death of *Hyginus*, and when he heard that he was not admitted to an ecclesiasticall office, he demanded of the preaching Elders there, what was the meaning of Christs words, when he said, *That no man pecceth an old garment with a peece of new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.* In their answer they declared the true meaning of Christs words. But the proud stomacke of an head-strong Heretique applyed the parable to himselfe, and auouched that he should make a remediless breach among them, because they had refused to receiue him into their fellowship: which thing he endeououred to performe vntill his last breath.

Heresie was propagated and increased rather in the Halcyon dayes of *Constantine*, *Valentinian*, *Theodosius* and *Martianus*, then in the bloudie dayes of *Nero*, *Domitian*, *Traian*, *Antoninus*, *Seuerus*, *Maximinus*, *Decius*, *Valerian*, *Aurelian*, *Diocletian*, through the wise prouidence and wiledome of God, who would not at one time ouercharge his Church with vnsupportable burthens, neither would he suffer his Saints to be tempted aboue their strength. For if heresies had bene in number as many, and in power as strong, before the dayes of *Constantine* as they were after his dayes, it had bene hard to haue borne forth so mightie assaults: but our mercifull Lord would haue the faith and patience of his Saints to be tried by persecuting tyrants in some ages, and againe the knowledge of the Church to be tried mightily by Heretiques in other ages. So that we shall finde moe heresies springing vp in the fourth Centurie, then in all the preceeding three Centuries. Yea if it had pleased that godly father *Augustine* to haue abridged his abridgement of heresies,

written

written *ad Quod uult denm*, the number of heresies in the first 300. yeares should not be found great. But *Augustine* di- then in the three former. uiding those Heretiques who were called *Gnostics* into three bands, to wit, *Saturniniani*, *Carpocratiani*, and *Basilidiani*, who all were but one rancke of Heretiques, he maketh the number to seeme greater then it was. And in like manner di- uiding the Montanists into *Pepuziani*, *Cataphryges*, *Priscilliani*, and *Montanista*, maketh also the number to seeme great, Note. howbeit all these foure are but one heresie, receiuing some- times a name from the author *Montanus*, sometime from the countrie of Phrygia, wherein this heresie was bred, some- time from the towne of Phrygia called *Pepuzum*, where they dwelt, and sometimes from the false propheteesse *Priscilla*, who propagated the error of *Montanus*. In like manner there were many obscure heresies who could finde few or no fol- lowers, because it seemeth that the heresie died as soone as the Heretique, such as *Helcesaita*, *Caiani*, *Sethiani*. And there is no great necessitie to discourse of such abortiue birthes, which by and by died before they came to any kind of ripe- nesse. *Eusebius* saith, *Heresis helcesaitarum simul etiam atque cœ-* Euseb. lib. 6. cap. 38. *pit, extincta est.* That is, the heresie of *Helcesaita* immediatly after it was begun it was quenched. And finally *Augustine* reckoneth among Heretiques of the first 300. yeares, *Tessa- resxidecataita*, in the Latine *Quaterdecimani*, who maintai- ned no opinion repugnant to the grounds of faith, but onely kept Easter vpon another day then the Romane Church did obserue it.

But albeit heresies sprang vp in the dayes of good Empe- Heresie streng- thened by the arme of man onely. rours, yet were they not fostered and nourished by them, but by all possible meanes were abandoned; but God punishing the contempt of the truth, and the loue of false and lying doctrine, suffered an euill Emperour to rise after a good, such as *Constantius* after *Constantine*, and *Anastasius* after *Martianus*, and these euill Emperours by their owne profession, countenance and authoritie, strengthened the heresies of *Ar- rius* and *Eutyches*, which were bred in the dayes of the good Emperours forenamed: so that the strength of an heresie

was borne out by the arme of man onely, and it was not a plantation that our heauenly Father had planted, and therefore in end behoued to be rooted out.

The curse of
God vpon He-
retiques, here-
sies, and places
of their mee-
tings.

Hier. catal.
scrip.

1. King. 18.
40.

Amos 7.17.

Note.

Then marke the power of the wrath of God against Heretiques, heresies, and sometimes against the very places of their meetings. It is knowne that *Arrius* burst asunder as *Indas* did, and that his bowels gushed out; a iust recompence for his troubling of the intestine peace and bowels of the Church of God. *Montanus* and his two mad prophetesses *Priscilla* and *Maximilla* hanged themselves, as *Ierome* doth write, citing *Apollonius* for his author: *Paulus Samosatenus*, a man leper both in soule and body, was excommunicate in all Churches professing Christ in the whole world, and by the authoritie of the Emperour with shame and ignominie was driven from his vturped chaire in Antiochia: *Manes* was exoriated by the king of Persia: The bad fortune of the priests of *Baal*, contending against *Helias*, and slaine at the brooke Kishon: The most infortunate condition of *Amazias* the priest of Bethel, whose wife became an harlot in the citie, and his sonnes and daughters fell by the sword, and his land was diuided by line, and himselfe died in a polluted land: All these examples (I say) declare, that terrible is the wrath that the Lord will powre out against false Prophets and false teachers. In like manner the heresie of *Arrius* when it was at the very height, began to shed it selfe into three contrarie opinions, as a kingdome diuided in it selfe, and could no longer stand: some were still called *Arrians*, and vterly denied that the Sonne of God was *ὁμοούσιος*, that is, consubstantiall with the Father, yet they granted that he was *ὁμοιούσιος*, that is, of like substance with the Father. But *Aetius*, *Acatius* and *Eunomius* another race of *Arrians*, thought that the Sonne was neither *ὁμοούσιος*, nor yet *ὁμοιούσιος* to his Father, and for this cause they were called *Anomæi*.

The third faction of *Arrians* were *Macedonius* and his adherents, who were inconstant and wauering minded in their opinions concerning the Sonne of God, sometime leaning to the *Homousians*, sometime to *Homoiousians*, and sometime

time to *Anomæi*: according as any occasion of griefe was presented to them by any one partie, they leapt to the opinion of another partie. But these wandering starres, and wa- uering fooles, obstinately spake against the diuinitie of the holy Ghost. This diuision amongst themselves was the first forerunning token of the decay of this heresie. What desola- tion also came vpon Nicomedia the principall towne of Bithynia, appointed by the Emperour *Constantius* for the meeting of Arrian Bishops, the historie doth record. The Lord shooke the towne of Nicomedia with an earthquake, and disappointed the meeting of the Arrians, *Theodoretus* differeth from *Socrates* concerning the place appointed for the conuention of Arrian Bishops, alwayes he granteth that it was shaken with earthquake, and ouerthrowne.

Note.

Socr. lib. 2.

cap. 39.

Theod. lib. 2.

cap. 26.

In the last roome, let vs consider after what maner of way Heretiques should be dealt with by Pastors, Magistrates, and people. As concerning the Pastor, because he should be a man of knowledge, and able to conuict those that gainsay the truth, the Pastor should conferre with the Heretique, and admonish him once or twise to returne to the soundnesse of faith. Wherein it is to be noted, that the word in the Greeke language betokening admonition is *νουθεσία*, which word pointeth out the end and purpose of the preachers trauailes, rather then his painfull trauailes: for the end should be to put a right mind into him, or to bring him to his right wits a- gaine. For an Heretique is a mad fellow indeed, and out of his right wit, as *Nazianzen* spake of *Apollinaris*, who denied that Christ had a soule as we haue, but his diuine nature ioyned with his body supplied the roome of his soule. *Nazi-* *anzen* writeth of him, that when he spake of the minde of Christ, he was mad, & by his mind *περὶ τοῦ ἀνθρώπου*. And it is a very hard matter to reduce a mad man to his right wit a- gaine: therefore let a preacher take it to heart, that to con- uert an Heretique is a difficult worke, for he is dealing with a man that is possessed with a strong diuell, who cannot be cast out by Christs disciples, except Christ himselfe put hand to the worke. This the Apostle writeth, not to make Pastors

How Hcre-
tikes should be
dealt with by
the Pastours.

Tit. i. 6.

Tit. 3. 10.

Naz.

Mat. 17. 18.

Two encour-
agements for
Pastors to
seeke the con-
uersion of He-
retiques.

Euseb. lib. 6.
33.

Euseb. lib. 7.
24.

How the ma-
gistrate should
deale with
Heretiques.
Deut. 13. 5.

Note.

to dispaire and to giue ouer the care of conuerting of Here-
tiques, but to do this worke circumspect'y and warily, with
humilitie and reuerent feare, crauing that our Lord and
maister Christ Iesus would manifest his strength in our
weaknesse, otherwise this turne cannot be done. Yet lest
any faithful preacher should be vtterly dismayed in regard of
the difficultie of the worke, two things are to be considered.
First, the Apostolicke commandement, warning vs to admo-
nish him once or twise, which warning, seeing it is not giuen
in vaine, it should be obeyed. Secondly, God hath blessed
the trauailes of some of his seruants, and by them some Here-
tiques haue bene reclaimed to the right faith: as namely
Berillus Bishop in Bostra in Arabia, who denied that Christ
was existent before he tooke flesh of the virgine, yet by the
painfull trauailes of *Origen* he was conuerted to the true faith
again. And this is the cause wherefore I separate *Berillus*
from *Artemon* in the historie. In like maner God blessed the
trauailes of *Dionysius* Bishop of Alexandria, by whom in a
place of Egypt called Arsenoitis, *Coracione* was conuerted,
who had bene before infected with the errour of *Nepos* an
Egyptian Bishop, and father of the Chiliastes. And there-
fore let not the faithfull Pastours despaire, because the worke
is hard, but obey Gods commandement, and commit the
issue to God himselfe.

Concerning Magistrats, like as they prescribe to all men
their duties, so in like maner, God who is their onely supe-
riour, prescribes their dutie to them in all things, and in this
matter also: for the Lord commanded the false prophet, who
allured the people to follow other gods, to be slaine. What
reward then belongeth vnto the Heretiques their succes-
sours? for it is all one to worship a false god, and to worship
the true God falsly. And if the false Prophets, who entised
the people to worship a false god should die, what other
sentence can be giuen out by the Magistrats against an
hereticall teacher, who entiseth people to worship the true
God falsely, but onely that he should be slaine? He is worse
then a murtherer who killeth a mans body, for there may be
some

some valuation of the harme and hurt that a murtherer hath done, but who can value and ponder the harme that an Heretique doth, who by false doctrine murthereth the soules of infinite numbers of people? He is worse then an infidell, forasmuch as he hath obtained a more abominable name then an infidell. For an infidell as S. *Augustine* speaketh, cannot be called *desertor fidei & oppugnator eius*, that is, a forsaker and impugner of the faith, because he neuer embraced it, but an Hereticke is a backslider from the faith which sometime he professed, and an hatefull impugner of the same. Finally he is more pernicious then a Schismaticke, who laboureth to cut the band of loue wherewith we are coupled with our brethren, but an Hereticke endeouureth to cut the very throate of faith, wherewith we are coupled with our God. Also a schisme hath many times bene found without an heresie, but an heresie was neuer found without a schisme. Then this question may be conceiued in these tearmes: What shall be done with a man who is worse then a murtherer, worse then an infidell, worse then *Core*, *Dathan* and *Abiram*, who by a pernicious schisme, rent the vnitie of the holy people? Yea, what shall be done with them who like vnto Foxes sucke out the bloud of Christ out of the soules of the poore sheepe of Christ? Now let God answer from his Sanctuarie: *Let such a false prophet be slaine.*

An Heretique
worse then a
murtherer,
infidel, or
Schismaticke.

Note.

Question.

Deut. 13. 5.
Answer.

True it is indeed, that the doubtfull iudgements of ancient and learned fathers haue made this question more doubtfull then otherwise it needed to haue bene. For Saint *Augustine* in the booke of his Epistles is found to haue altered his opinion about the punishment of Heretiques twise or thrise. In the Epistle written to *Donatus* Deputie of Africke, he would haue Heretiques to be tamed, but not to be slaine, writing to him in these words: *Sic igitur eorum peccata compeſce, ut sint quos poeniteat peccasse*, that is to say, Therefore so subdue their faults, that they may repent that they haue faulted. But in another Epistle written to *Glorius* and *Blasius*, he thinketh that Schismatickes and Heretiques (such as the Donatists were) deserued greater punishment then

August. Epist.
127.

Ibid. 162.

Aug. Epist.
254. ad Neeta
vium.

Augustine
doubtfull a-
but the pu-
nishment of
Heretiques.
Similitudo.

How the peo-
ple should
deale with
Heretiques.
2. Ioh. 10.

then Idolaters themselves, for he saith, *Quid fecerunt idolum usitata gladij morte perempti sunt, qui vero schisma facere voluer, hiatu terra principes deuorati, & turba consentiens igne consumpta est,* y is, Those who made an idoll, were slaine with the accustomed death of the sword: but those who endeoured to make a schisme, their Princes were deuoured by the gaping of the earth, & the people that consented to them were consumed by fire. In these two foresaid Epistles, *Augustine* in the one is very gentle, in the other very rigorous. Now heare the third opinion of S. *Augustine*, in these words: *Non solum mansuete, verum etiam utiliter, salubriterque plectantur, habent enim quod corpore incolumes viuunt, habent unde male viuunt: duo prima salua sint, ut quos poeniteat sint, optamus, hoc quantum in nobis est impensa opera instamus. Tertium vero si Dominus voluerit, tanquam putre noxiūque rescare, valde misericorditer puniet:* that is, Let them be punished not onely meekely, but also profitably and wholsomely, they haue wherewith their bodies are maintained in health, and they haue whereupon they liue, they haue also whereupon they liue wickedly. Let these two former parts safely remaine vnto them, that so there may be possibilitie of repentance: this we wish, and we earnestly endeouour, so far as in vs lyeth, that it may be brought to passe. But the third part, as rotten and hurtfull, if it were cut away, they were very gently punished. Whereby it is euident, that *Augustine* himselfe was not settled in one constant opinion how Heretiques should be punished by Magistrates. But what shall we say? When Nilus and Danube haue wandred long, in the end they powre their waters into the sea; and when *Augustine* hath bene sometimes in one opinion and sometimes in another, in the end he is compelled to say Amen to that which God hath said in his word, that is, that a false Prophet should be slaine, I speake of deceiuing teachers, but not of deceiued people. As touching the people, the weaker they are, the wiser they should be, not exposing their weakenesse to the hazard of strong tentations, but following the counsell of the Apostle writing to the elect Lady, *If there come any vnto you,*

you, and bring not this doctrine, receiue him not to house, neither bid him Godspeed: for he that biddeth him Godspeed, is partake of his euill deeds. But seeing a blinde man may be thrust out of the way, and poore simple people may be soone bewitched, therefore it is expedient for the people to acquaint themselves well with the 12. Articles of their faith, and so firmly to adhere to them, that in no case they suffer themselves to be miscarried from that short summe of Christian faith. For *Epiphanius* when he had written a Catalogue of heresies that sprang vp before his owne time, he thought it expedient also to write another booke called *Anchoratus*, which booke containeth a declaration of the true and right faith, according to the writings of holy Scripture, which faith if it be firmly kept, it shall be like vnto an anker that stablisheth a ship, that it be not drowned in the tempest of the raging sea: euen so the fast cleauing to the heads of our faith, and right vnderstanding of them, saueth vs, that we be not miscarried with the tempests of hereticall doctrine.

Cal. 3.1.

*Epiphanius.**Simil.*

Also the counsell of *Augustine* is not to be misregarded. In reading of Scripture, if we cannot take vp the very right sence and meaning of the place, at least let vs not expound that place of Scripture in a sence repugning to the analogie of faith: for so shall we be like to a man who hath wandered from the direct way, yet he wandereth in the fields leading to the towne whereat he would be.

August. de Doct. Christ lib. 1. cap. 37.

Above all things let not the people hearken to those teachers who would enforce the words of Scripture, and wrest them to a sence flatly repugnant to the principall purpose treated in that passage of Scripture: for words are inuented to expresse the purpose, but the purpose is not deuised for the words. A cleare example we haue in the sixt of *John* his Gospell. Our maister Christ is speaking in that Chapter to a carnall and fleshly hearted people, who were offended at his doctrine: for remedie whereof our Lord teacheth them, that his doctrine was spirituall, and consequently was not to be receiued with fleshly eares and hearts, saying vnto them, *It is the Spirit that quickeneth, the flesh profiteth nothing, the words*

*Note.**Ioh. 6. 63.**that*

that I speake vnto you, are spirit and life. That is, as S. Augustine writing vpon this place doth expound it, My words should be spiritually vnderstood. Now therefore whosoever will expound the words of Christ spoken in the sixt of *Iohn* (*except ye eat the flesh of the Sonne of man, and drinke his blood, ye haue no life in you*) ver. 53. in a corporall and carnall sence, I say people ought to beware of such a teacher, because he wrests Christs words to a sence flat repugnant to the purpose that Christ had in hand at that time.

And the counsell giuen by the Apostle to *Titus*, although it be giuen to Bishops, yet it is necessarie also for people, in these words, *Holding fast the faithfull word according to doctrine.* Marke well the word ἀρτεχόμενον, which signifieth not onely adherence, but also a firme adherence. The word ἔχον is so generall, that we are tollerated to haue many things, but in such sort as if we had them not, but the compound words κατέχον & ἀρτέχον, that is, to possesse, and firmly to keepe, are to be restrained onely to Christ, who is our portion, and to his faithfull word, whereunto we ought so firmly to adhere, that we will rather be separated from our liues then from that faithfull word. And to this faithfull word *Alamundarius* Prince of the Saracens vnseparably adhering, deluded the Eutylian Bishops sent from *Seuerus*, Anno 512. So I conclude that there is nothing so expedient for Gods people, as clearly to know the summe of their faith, firmly to adhere vnto the same.



THE III. TREATISE.

Of the foundation of the Church.

THE ARGUMENT.

I. That the word *Foundation* may be taken in the Scriptures either properly or improperly, and what at both times it doth signifie. II. A description of the true foundation of the Church, out of the 16. verse of the 28. of Esay, serving both for comfort and instruction. 1. Comfort. That as a foundation beareth the weight of the whole house, so God hath sent his Sonne in our nature to beare our burthens. 2. Comfort. That Christ is a most sure foundation. 3. The admonition. That none ought to make hast to flie from this foundation. III. In what sence the doctrine of the Prophets and Apostles is called a foundation, and wherein the Prophets differ from their owne doctrine. IIII. In what respect faith is called a foundation. V. How excellent and fit a foundation Christ is, in respect of all his offices. 1. That he is a living foundation. 2. Why men reiect this foundation. 3. How by faith we may take hold of this foundation.



Seeing that the Church is counted the Lords citie builded vpon his holy mountaine, and that house that is builded on a rocke, so firmly that the stormie tempests of winds, floods, and raine, cannot procure the fall of it, this house I say, is vndoubtedly the building of God. Let vs therefore seeke out the true foundation of it, which being found out, let euery one of vs endeouour to be a living stone adhering by faith to the true foundation.

The word *Foundation* is sometime properly taken, sometime vnproperly. Properly, 1. Cor. 3. 11, in these words:

For

Psal. 87. 1.

Mat. 7. 23.

The word
foundation
taken proper-
ly, belongs on-
ly to Christ.

Iude 20.

Simil.

Esay 28. 16.

A comfort.

Numb. 21. 8.

For another foundation can no man lay, then that which is laid, which is Christ. Vnproperly the doctrine of the Prophets and Apostles is called a foundation, because it leadeth to Christ the verie true foundation. Ephes. 2. 20. *Yea are built upon the foundation of the Prophets and Apostles.* In like maner faith that coupleth vs to the true foundation, figuratiuely beareth this name, *Build your selfe in your most holy faith.* These figuratiue speeches should offend no man, no more then if a man dwelling in Rhegium or Syracuse, were demanded where is Ierusalem, and he should point out his finger toward the East, and say, there it is, his meaning is, there is the way leading to Ierusalem: euen so when we say that the Apostles doctrine is the foundation of the Church, our meaning is, that Apostolicke doctrine is a lanterne leading to Christ the true foundation.

The Prophet *Esay* speaking of Christ in a proper sence writeth: *Therefore thus saith the Lord, Behold I will lay in Sion a stone, a tried stone, a precious corner stone, a sure foundation, and he that beleeueth shall not make haste.* Many Metaphors are here I grant, and if any man list to be contentious, he may affirme that in the very word foundation there is a peece of figuratiue speech. Yet this standeth certaine, that nothing is properly called the foundation of the house of God, except Christ Iesus onely.

In this description of the true foundation of the Church, we haue two great comforts, and one wholesome admonition. The first comfort is this, that he who knoweth all our infirmities, and by what remedies they may be best supported, he hath sent his owne Sonne in our nature to beare our burthens, as a foundation beareth the weight of the whole house. He commanded *Moses* to make a brasen Serpent in the wildernesse, by the sight whereof the people bitten with fierie serpents were cured. And the Lord knew best to what foundation his poore Church leaning, might find surest fastie, and sweetest refreshment. Therefore ô people stinged with serpents, be not afraid to looke vp vnto the brasen Serpent, because it is the remedie prepared by God himselfe to support

support your wounded bodies. And o weake, afflicted and persecuted Church, take boldnesse to adhere to Christ the precious and sure foundation, appointed by God himselfe for the support of your distressed estate.

And the Prophet to moue the Church to serious and diligent attendance, useth the word *Behold*: as if the Lord were pointing out a comfort with his owne finger to wearie sinners, and saying, O sinner thou art wearie with that burthen that hangeth on thy backe so fast, and presseth thee downe so sore, come, I will shew thee a resting place, euen the stone that I haue layed in Sion, go to it, behold, I haue layed it there my selfe, and that stone will beare all thy burthens, and refresh thee in all thy tentations. On the other part, marke that Satan that great deceiuer, when he would most subtilly deceiue people, he will needs counterfait God, and point out his finger also, and make demonstrations, and say, *Behold, Christ is in the desert: or behold, Christ is in the secret place: beleene it not*, saith Christ. When God saith behold, we will be diligent in attending what it is that the Lord hath pointed out vnto vs. But when Satan putteth out his finger also, and saith, behold, Christ is euen here presently, really, corporally, in the boxe carried by the Priest, then beware of the diuels demonstrations, for he is an old subtle Serpent, and hath deceiued many.

Take heed to the demonstrations of God, and beware of Satans demonstrations.

Mat. 24. 26.

Note.

The Papists taking aduantage of demonstratiue words, *ὁπᾶς, ὅψῃ δὶάξυψον*: *ὁπᾶς* thou seest *ὅψῃ*, thou shalt see, *δὶάξυψον*, look throughly into it; they take the boldnesse to affirme that the body of Christ is corporally present in the holy Sacrament: which body, we not onely see, but also we touch; and we not onely touch, but also we eate it; and not onely do we eate it, but also we carrie it home vnto our houses. Vpon this place of *Chrysostome* they haue grounded such vndoubted assurance that Christ is corporally present in the Sacrament, that the Papists in the Northerne parts of Scotland sent a letter to Striueling to *M P. S.* to resolue the Marquesse of Huntley in the matter of the Sacrament, because *Chrysostome* apparently condescendeth to corporall presence

Words of Chrys. misconstrued by the Papists.

of Christs body in the Sacrament. When I read the letter, I said, and as yet do say, that they needed not to haue taken so much paines to seeke for resolution of that question, either for themselves or for others, but reade forward the words of *Chrysostome* that follow, where he maketh his owne meaning plaine, saying, ἀπόσμηχε τοῖνυν τὴν ψυχὴν, παρασκευάζει τὴν διάνοιαν πρὸς τὴν τοῦτων τῶν μυστηρίων ὑποδοχὴν, that is to say, Therefore cleanse thy soule, and prepare thy mind for the receiuing of these mysteries. Can there be a more euident declaration of his meaning then this? First, where he saith, ὁρᾷς οὐκ ἐν φάτινι ἀλλ' ἐν θυσιαστηρίῳ, thou see'st him not in the crib, but vpon the altar. But I pray you, with what eye see we Christ vpon the altar, or table? (for both are one thing, as the learned know) τῷ ὁρῶντι τῆς ψυχῆς καὶ τῆς διανοίας, saith *Chrysostome*, that is, with the eye of our soule and mind. Againe he saith, that we touch that blessed body of Iesus: but with what finger? τῷ, δακτύλῳ τῆς ψυχῆς καὶ τῆς διανοίας, with the finger of our soule and minde. Againe he saith, that we eate that blessed body: but with what mouth? τῷ στόματι τῆς ψυχῆς καὶ τῆς διανοίας, with the mouth of our soule & our mind. & lastly he saith, that we carrie him home, but in what stomacke? ἐν στομάχῳ τῆς ψυχῆς καὶ τῆς διανοίας, in the stomacke of our soule and mind. For this cause he exhorteth vs to cleanse and prepare our soule and mind for the participation, of diuine mysteries: prepare the eye of our mind to see Christ, the finger of faith to touch him, the mouth of faith to eate him, and the stomacke of our soule to keepe the Lord Iesus. Is there in these words one syllable that soundeth to corporall and carnall manducation of the flesh of Christ? I haue cast in this short digression, to let our Northerne Papists vnderstand, that the arguments which they supposed to be inuincible, may be easily answered.

*Chrysost. in I.
Cor. cap. 10.
hom. 14.*

Note.

*The similitude
of a stone fre-
quently vsed
in Scripture.*

The comparison of Christ to a stone is so frequently vsed in Scripture, that the verie prophetic of Christs natiuitie, death, and later coming to iudge the world, are illustrated by this similitude. In like manner to represent the fulnesse of his wisdom, the vnspcakable goodnesse, & vnresistable power of

of Christ, this similitude is brought in: He is a stone cut out Dan. 2. 34. of a rock without hands. Here is his natiuitie represented. His sufferings by the similitude of a carued stone. His latter Zach. 3. 9. judgment by the similitude of a stone that falleth vpon a man and grindeth him to powder. The fulnesse of wisdom and vnderstanding in Christ, by a stone full of eyes. His power, by a stone smiting the feet of the great image, & destroying all the glory of it. And finally, his vnspeakable goodnes, by y^e similitude of a corner stone, and of a stone that is a sure foundation.

The second comfort contained in this description is this, *The second* that Christ is a precious stone, a corner stone, and a sure *comfort.* foundation. (Wherefore Christ is called an elect or tried stone, we shall heare God willing hereafter in the description that the Apostle *Peter* maketh of this same stone.) Now Christ is not like vnto the stones of other buildings, more different one from another in place then in nature: for the stone in the foundation is but a senselesse stone, as well as the *Note.* stone of the wall that is builded vpon it. And it is possible that if the house and building be cast downe, that some of the stones that were in the wall, be layed in the foundation, and some againe that were in the foundation be layed in the wall; whereupon ariseth this vicissitude, that the stone sometime sustained, now sustaineth; and by the contrarie, the stone now sustaining, sometime was sustained. But Christ Iesus is a precious stone sustaining vs at all times, and neuer sustained by vs, partaker of our nature, but not of our sinnes, in many things like, but in infinite things vnto vs: *holy, blamelesse, undefiled, separate from sinners, and made higher then the heauens.* And in this also that he is a corner stone, he hath a prerogatiue aboue all other corner stones: for other corner stones ioyne wals together, that are not far distant one from another, such as the sidewall and the corner of the house: but Christ hath ioyned Iewes and Gentiles together, so infinitely separate one from another, that none could vnite them but Christ onely. For who could cast downe the partition wall, and abolish the law of ceremonies, which made infinite alienation of the mindes of the Iewes from the Gentiles, but Ephes. 2. 14. onely Christ?

An wholesome
admonition.

1. Sam. 31. 6.

Isa. 30. 3.

Ier. 43. 16.

1. Pet. 2. 6.

In what sence
the doctrine of
the Prophets,
&c. is called
the founda-
tion.

Psal. 19. 10.
Similitude.

The Prophet vnto the two comforts addeth an whole-
some admonition, that he who belecueth in him shall not
make haste. This speech is borrowed from men that make
hast to flie from their townes and holds, for feare of the
force and power of the preuailing enemy, as the people of
the tribe of *Issachar* did, when *Saul* and *Jonathan* were slaine
by the Philistines vpon the mountaines of *Gilboa*; they left
their townes for feare, and the Philistines dwelt in them. But
they who haue once betaken themselues to the holy moun-
taine of God, and rocke of their saluation Christ Iesus, they
haue no need to make hast and flie, because in him they find
assured protection and defence.

The people of the Iewes in the dayes of *Isaiah* sent downe
to Egypt, and had confidence in the horses of *Pharaoh*, but
they found the strength of *Pharaoh* to be their shame. And
the Iewes in the dayes of *Jeremie*, who would not leane vpon
the suretie of Gods promises, and tarrie in Ierusalem, but
would needs flie to Egypt, in Egypt they died by the
sword. But he who leaneth with constant faith to this sure
foundation, shall not make hast, or as the Apostle *Peter* ex-
poundeth it, *He shall not be ashamed.*

The doctrine of the Prophets and Apostles is called a
foundation, as is said, because it leadeth to Christ. Where-
fore we are to learne how firmly we ought to adhere vnto
the doctrine of the Prophets and Apostles, as a lanterne lea-
ding to Christ. For this cause let no man mixe light with
darknesse, nor obscure the bright shining light of Aposto-
licke doctrine with the traditions of men: for this doctrine
is like vnto pure gold. And like as fine gold is marred with
mixture, because there is no other mettall in finenesse com-
parable vnto it: euen so propheticall doctrine is vtterly spoi-
led when it is mixed with the traditions and doctrines of
men: for that is a mixing of drosse with gold, and of rotten
waters with pure and cleare waters. After this unhappie
forme of dealing *Carolus V.* Emperour presumed to mixe to-
gether the dregs of Poperie with the wholesome Aposto-
licke doctrine, by the mercy of God professed in many nati-
ons,

ons, as appeareth in the booke called *Interim*, set forth at his commandement Anno 1548. which booke neither pleased the Romane Church, neither those of the true Reformed religion, but within the space of foure yeares it wallowed and vanished as an abortiue birth. Now it is to be remarked in this point what difference is betweene the persons of the Prophets and their doctrine. The Prophets continued not long alieue, but their doctrine continued, because it was after a manner a foundation. The like may be said of the Apostles.

Chytr. Chron.

*A difference
betwixt the
Prophets and
their doctrine
Zach. 1. 5.*

In like manner faith in some sence may be called a foundation, because it is the meane whereby we are coupled to Iesus Christ. And the Apostle *Iude* calleth it our most holy faith, no doubt opposing faith to infidelitie: for infidelitie vtterly polluteth the soule, and maketh it prophane. And in another place, *Let there be no fornicator or prophane person like Esau, who for one mease of meate sold his birthright.* Thus we see if infidelitie once take roote in the heart, it will make it so prophane, that the Couenant of God, the land of Canaan, the blessing, yea and heauen it selfe will be set at a light rate. But on the other part, when the heart is coupled by faith to Christ, then is faith like vnto a whippe in Christs hand, scourging our infinite abuses out of our soules.

*Faith is called
a foundation.
Ioh. 3. 16.
Iude 20.*

*Heb. 3. 12.
Heb. 12. 16.*

*Simil.
Ioh. 2. 15.*

Now seeing that Christ is the onely true foundation, by the determined counsell of God appointed to sustaine the weight of the whole house, let vs consider how meete a foundation Christ is in respect of all his offices; for the Church is weake, and Christ is an Almighty King, able to saue. The Church militant is subiect vnto sinne, and Christ is an high Priest, whose sacrifice once offered, hath a perpetuall verue to saue those that beleue, seeing he euer liueth to make intercession for them. Finally, the Church is naturally ignorant, and Christ is the great Angell of the counsels of God, who hath reuealed vnto vs all things needfull to be knowne. Therefore on this sure rocke and holy mountaine let vs repose with assured confidence of faith.

*The offices of
Christ declare
that he is a
true founda-
tion.
Ila. 63. 9.*

Heb. 7. 25.

Ioh. 4. 25.

*Christ is a li-
uing founda-
tion.*

Now I come to the words of the Apostle *Peter*, a faithfull interpreter of the words of the Prophet *Isaiab*. He calleth

1.Pet. 2.4.

AQ.17 28.

Ioh.1.4.

Ioh. 17. 3.

Similitude.

The contempt
of men can-
not impair
the glory of
Christ.

Ila. 53.5.

Ila. 53.5.

Christ *A living stone refused of men, but chosen of God, and precious.* He is a living foundation, not so much in respect of our naturall life, whereof also he is the author, *For in him we live, and move, and haue our being,* as in respect of our spirituall life, whereof also he is the author, and whereof the Euangelist *Iohn* speaketh, *In him was life, and the life was the light of the world.* Christ is the authour of that life that consisteth in the true knowledge of God: *And this is life everlasting, that they know thee, and whom thou hast sent Iesus Christ.* What is the life of man without the true knowledge of God reconciled to him in Christ, but spirituall deadnesse? yea deadnesse, more miserable then the deadnesse of dogges killed in their dams belly: miserable for this, that they neuer saw the light, and more miserable, because the light neuer saw them. And those who haue not seene by the eyes of faith God reconciled to them in Christ, they are double miserable, neither haue they seene the true light, neither hath the true light euer looked vpon them but in anger and wrath.

This living foundation (saith the Apostle) was reiected of men, but chosen of God and precious. But I pray you wherefore did men disallow him? Because he appeared in the similitude of a seruant: because he was like vnto a root in a drie ground: because he was a man full of sorrowes, and had experience of infirmities: because he was wounded for our transgressions, and broken for our iniquities, and because of his chastisements and his stripes. So miserably is our corrupt nature disposed, that not onely we erre about persons, despising them whom we ought to reuerence, but in despising them for the selfe-same cause for the which they should most reuerently be regarded. Christ is to be regarded of vs for many causes, chiefly for this, that he humbled himselfe to the end he might exalt vs: and he was content to be wounded, to the end we might be cured by his stripes. In the next words the Apostle admonisheth vs, that all the attempts of men against the soueraigntie of Christ, are foolish and vaine, because he euer is, and shall be the very elect and precious stone, whereupon the house of God is builded. The
gain-

gainsayings of men against Christ, are like vnto the tempests *Similitude.* of wind, that are moued in the aire, whereby men, and beasts, and trees, and ships are mightily troubled and shaken: but the Sunne, Moone, and stars, are so mightily eleuated aboue the ayre, and the region of the winds, that they cannot trouble those celestiaall creatures. Euen so the contempt of men done against Christ cannot impaire one iote of his most excellent honour. He is chosen of God, and a precious, and a worthie foundation, albeit all the whole world should grind their teeth, and speake to the contrarie.

To this foundation so viuely described, both by the Prophet, Isa. 28. and by the Apostle *Peter*, 1. Pet. 2. we are exhorted to draw neare, to wit, by faith. For like as infidelitie separateth the heart from Christ, euen so faith coupleth the heart to Christ. The Apostle saith, *Take heed lest at any time there be in any of you an euill heart of unbeliefe, that departeth from the liuing God.* An vnbeleeuing heart departeth further from the Lord then the East is distant from the West. For the vnbeleeuing heart in doubting of the truth of the promises of Christ, would make Christ no Christ. If he who promiseth to saue vs, do not saue vs, then he is no Sauour in deed, but in word onely. But the faithfull and beleeuing heart draweth neare to Christ, toucheth the hemme of his garment, draweth vertue out of him: yea *He that beleeneth hath receiued the testimonie of God, and sealed vp that God is true.* Of all handwritings the handwriting of the heart is the principal. *God delighteth to write his couenant in our hearts.* Euen so in like manner God delighteth to haue his Couenant sealed and subscribed with our heart blood, which no man can do, but he that beleeueth in Christ.

To conclude this short treatise, seeing the ground of the house of God is so clearly knowne by the very demonstration of the finger of God, to them who will not beleue, that may iustly be said which Christ spake to the vnbeleeuing Iewes, *Do not thinke that I will accuse you to my Father, there is one that accuseth you, euen Moses in whom ye trust. For had ye beleued Moses, ye would haue beleued me: for he wrote*

We draw neare to Christ by faith.

Heb. 3. 12.

Ioh. 3. 33.

Ier. 31. 33.

Ioh. 5. 45. 46.

of me. The like I say to the Papists in our dayes; they shall not want an accuser, for the Apostle *Peter* shall be their accuser: who sending vs from himselfe to Christ, the elect, and precious, and sure foundation of the Church, conuicteth all those who adhering to the person of the seruant, misregard the honour due to the Soueraigne Lord and Maister.

The Lord worke true faith in vs, that we cleauing fast to Christ, haue neuer need to be ashamed. Amen.

THE





THE III. TREATISE.

Of Scripture and Tradition.

THE ARGUMENT.

I. That Gods word cannot be sufficiently commended. II. That it is very dangerous to separate the booke of the word of God from the booke of the works, both which teach vs the knowledge of God. III. That the Spirit and the word ought not to be separated: and where Gods word is to be found. IIII. That by reuercing Traditions, the reuerence due to Gods word is empai red, and in time not onely Traditions are equalled, but also preferred before the word of God. V. A confutation of those false accusations of the Papists, touching, 1. the insufficiencie, 2. the difficultie, 2. the danger in reading the holy Scriptures. VI. Why Heretickes do hate the Scriptures, and to whom they do chiefly belong. VII. That reformation of religion ought to be made according to the written word of God, and for what cause the Apostles put in writing the summe of their doctrine. VIII. An exposition of the words of S. Paul. 2. Thess. 2. 15. which seeme to fauour Traditions. IX. That the Papists obserue not all ancient Traditions, but onely such as serue their owne ends. X. Of what vse Traditions haue bene in the first, second, and last age of the World, and that we ought to regard the Scriptures honoured by Christ.

IN the first Centurie, Papists deceiued by Tradition fell into the error of the Chiliafts. In the second Centurie, *Clemens Alexandrinus*, stumbling at the same stone, fell into diuers errors, as hath bene spoken in the Historie of their liues, which giueth me good occasion to speake of the certaintie of Scripture, and the vncertaintie of Tradition.

Scripture

1. Tim. 3. 16.

Note.

1. Pet. 1. 23.

1. Pet. 1. 2. 2.

Sacred Scrip.

ture cannot

be sufficiently

commended.

Esay 55. 1.

Esay 25. 6.

1. Cor. 3. 18.

Plal. 119. 105.

Apoc. 12. 2.

Exod. 15. 11.

Note.

Similitude.

Ioh. 5. 39.

2. Pet. 1. 19.

Eph 6. 17.

Mat 13. 45.

It is perillous
to separate the
booke of the
word from the
booke of the
workes.

Scripture indited by diuine inspiration (as the Apostle speaketh) is so sacred and holy, that to doubt of the perfection, puritie, vtilitie, and operative vertue thereof, is notable blasphemie, and a manifest contradiction to the Spirit of God, speaking by his seruant *Dauid* in the 19. Psalme, from the seuenth verse to the eleuenth. So that those barking dogges who speake vnreuerently of the Scripture are more worthy of a whip then of an answer. This is the incorruptible seede whereby we are begotten to be Gods children, and the sincere milke whereby we are nourished in Gods house; this is the wine and milke that God hath giuen vs without money, wine fine and purified. This is a mirrour wherein we see the glorious image of Christ, into the which we should be transformed. This is a lanterne to our feete, a light vnto our pathes, and a very diademe to the head of the woman that trauelleth in birth to bring forth children to God. The holy Scriptures are like vnto the authour of holy Scriptures, of whom *Moses* saith, that God is fearefull in praises. When we praise a mortall man, it is to be feared lest we giue too much honour vnto him: but when we praise the immortall God, it is to be feared lest we hold backe a part of his due honour. And truly the word of God in this point is like vnto God himselfe. When a man entreth into commendations of the Scriptures of God, he hath nothing to feare but this one thing, that he speake not so reuerently of them as becommeth him to do. It is the witnesse of Christ: it is the candle of God shining in a darke place: it is the sword that the spirit furnisheth vs with to fight against spirituall wickednesse. In a word, let vs be wise like men who find precious stones, they go to the Lapidaries to trie the value and vertue of the stones that are found, for euery man hath not skill to iudge of such precious things: so let vs consider diligently what the Prophets and Apostles, the very pen-men of the holy Ghost haue spoken of the written Word of God, and we shall find it a pearle of infinite value.

This volume of the booke of the Word is one of the two principall bookes wherein we learne to know God, as the Prophet

Prophet

Prophet declareth. In the booke of the workes we know the power and diuinitie of God: but in the booke of the written word of God, we know the will of God, and his fauour toward vs in Christ Iesus: and therefore the Prophet saith, that the statutes of the Lord reioyce the heart. Satan knowing what profit commeth to men by ioyning these two volumes together, hath laboured to separate them, to the end, that men seeing the beautie of the creature, should worship it in stead of the Creator. And like as a ship that is spoiled of a prudent Pilot or shipmaister, is drowned in the sea: euen so the word of God, when it directeth not the knowledge that men haue by the looking vpon the creature, then men make shipwracke of their saluation, and worship the creature in place of God the Creator of all things.

Psal. 19. 1.
Rom. 1. 20.

Psal. 19. 8.

Similitude.

Another deceit of Satan is to separate the word and the Spirit, which God hath ioyned together as two vnseparable meanes to set the Kingdome of God in our hearts, as the Prophet *Esay* saith: *And I will make this my covenant with you saith the Lord, my spirit which is vpon thee, and my words which I haue put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord, from henceforth and for ever.* But the Anabaptists in our dayes brag of the reuelations of the Spirit, which reuelations notwithstanding agree not with the written word of God, and therefore it is certaine that their reuelations are but fantasies and toyes of brain-sicke men.

The spirit and the word are not to be separated.
Esay 59. 21.

This written word of God is to be read in the bookes of *Moses* and the Prophets, of whom Christ said, *Search the Scriptures, for they beare testimonie of me*, and in the bookes written by the Apostles and Euangelists, whom Christ commanded to tarrie at Ierusalem vntill they were endued with power from aboue. This power wherewith they were endued from aboue was double: First, a power to know the sence and meaning of the Scriptures of God. Secondly a power to vtter boldly and couragiously in all languages and to all nations the truth which they knew. This *Synapsis* distinguisheth the writings of the Prophets and Apostles from all other

The word of God is to be found in the writings of the Prophets and Apostles.
Ioh. 5. 39.
Act. 1. 8.
The Apostles endued with a double power.

*Theod. de prim.
cipio. Serm. 2.*

other writings, as *Theodoretus* prudently hath noted. The will of God, saith he, is not to be sought in the bookes of *Plato*, who like as he knew little in matters concerning God, so likewise he was timorous, and durst not vtter vnto the world boldly that little sparke of knowledge which he had. He knew there was onely one God, but in his letters written to *Dionysius* if they were serious, Θεός was the beginning of the letter, that is, one God: but if the letter was not serious, nor indited from the ground of his heart, then the beginning of the letter was Θεοί, that is, pluralitie of gods. Who can giue vndoubted credite in matters pertaining to God, to such men as know but a little, and the little that they know, they dare not to presume to tell it to others? But the Apostles were endued with strength from aboue, they were taught by the Spirit of Christ in all truth, and they were not dashed with feare of the countenances of men, but couragiously preached the truth of God, to the great admiration of their hatefull aduersaries.

*Ioh. 16. 13.
Act. 4. 19.*

*The Prophets
and Apostles
added nothing
to Moses.
Deut. 4. 12.*

Similitude.

The word of God written by *Moses* was so perfectly written, that it was not lawfull to adde any thing vnto it, nor to take any thing from it. Neither did the Prophets or Apostles adde any thing vnto the writings of *Moses*, but they were faithfull interpreters of *Moses* bookes, and vttered that same thing more clearly, which was somewhat darkely shadowed in the ceremonies of the Law. For like as a merchant man who hath fine cloth rolled vp in his shop, if he shall lay it out in breadth and length vpon a table, it remaineth the selfesame cloth it was before, but it is better seene and knowne then it was before: euen so the Apostles haue vttered the mysteries of the Kingdome of God more clearly then *Moses* did, but they haue said no more of the saluation of man then *Moses* said before them.

*Three iniuries
done to the
written word
by reuerencing
of Traditions.*

This pure and perfect word of God should not be mixed with humane Traditions, for by this mixture three iniuries are done to the written word of God. First by this meanes the reuerence due vnto the written word of God is empai red and diminished. Secondly, Traditions by time are equalled

vnto

unto the written word of God: and thirdly, Traditions are preferred before the written word of God. And this being the last period whereunto the reuerence of humane Traditions tendeth, to make the written commandements of God of none effect by their Traditions, as Christ clearly Mat. 15. 6. testifieth, humane Traditions are the lesse to be regarded of all true hearted Christians, to the end the written word of God may haue it owne due honour and reuerence.

Many false imputations against sacred Scriptures are forged by Papists, to transport the hearts of people from the perfect reuerence of Scripture, calling it imperfect, and insufficient, and that it is obscure, and that it is perillous for Lay people to reade it, lest they fall into errour. The first accusation of Scripture is the insufficiencie of it. The Bishop of Eureux that blasphemous man was bold to write a book of the insufficiencie of Scripture; and the greatest argument he vseth, if it were granted, yet prooueth it not his purpose. For he thinketh that we haue not sufficiently by Scripture conuicted the Anabaptists, who denie that children should be baptized till they be of perfect yeares to giue a confession of their owne faith. But suppose that all this were true, yet it prooueth not insufficiencie in Scripture, but rather insufficiencie in vs to whom the mysteries of the booke of Note. God are not sufficiently knowne. There is a place of Scripture, *I am the God of Abraham, Isaac and Iacob*: in this place Exod. 3. 6. (Isay) is an argnment secretly latent and proouing the resurrection, as Christ clearly declareth, disputing against the Sadduces, yet no man before the manifestation of Christ Mat. 22. 31. 32. himsefe euer perceiued that this argument lay hidden in these words: shall it be said, this argument was not in Scripture, because it was not perceiued by weakemen to be in Scripture? Truly it were good for this Bishop to follow the example of the Iudges that are in this Isle of Brittain: when an acte of Parliament is made and ratified, the Iudges Simil. of our countrey discern all causes according to the Actes, but giue not out rash sentence against the Actes: but when the Couenant of God is made and ratified by the bloud of Christ,

Christ, it were better to iudge according to it, then to giue out rash sentence against it.

Three bookes
shall be opened
at the day of
iudgement.
Apoc. 20.10.

Let vs consider what is written of the three bookes that shall be opened at the day of iudgement, and whereby the world shall be iudged. One of the three bookes is expressly nominated, to wit, the booke of life, the other two no man can denie to be the booke of the Law, and the booke of the conscience, because the booke of the Law declareth all that we should haue done, and the booke of the conscience being opened, manifesteth all that we haue done: whereupon the righteous Iudge of the world groundeth a iust sentence of condemnation against vngodly men in this maner. The booke of the Law manifesteth what ye should haue done, the book of your owne conscience manifesteth that ye haue done the contrarie, and moreouer also your names are not found written in the Booke of life: therefore depart from me into the fire prepared for the Diuell and his angels. Now I demand of Papists concerning these three bookes that shall be opened: Is any of them imperfect? Is there any elect person whose name is not written in the booke of life? Is there any euil that we haue done that is not written with a pen of iron, and with the point of a Diamond in the booke of the conscience. These two books are perfect. Ho, but the third booke of the Law and written Word of God is not perfect. In the day of the Lords blessed appearance we shall find it perfect, containing all that we should haue either done or beleueed.

Note.

Ier. 17. 1.

Secondly, they say that the Scriptures are hard to be vnderstood, and therefore should not be read by common people. And indeed the Apostle *Peter* granteth, that some places of the Epistles of *Paul* are hard to be vnderstood, but he biddeth no man for this to abstaine from the reading of *Pauls* Epistles. To ouercome difficulties there are better remedies.

Difficultie.
2. Pet 3. 16.

Asaues wher-
by the Scrip-
tures may be
easse.
Luke 2. 51.

The blessed virgine the mother of our Lord, when she vnderstood not Christs words, she kept and pondered them in her heart. *Iustinus Martyr* was admonished by an ancient and reuerend Christian, to ioyne prayer with reading, that
God

God would please to open the ports of light and vnderstanding, that he might conceiue the true sence and meaning of that he read. *Chrysostome* in his preface vpon the Epistle to the Romanes declareth, that if a man would acquaint himselfe familiarly with the Scripture by continuall exercise of reading, he should the more easily vnderstand Scripture, as he who is familiarly acquainted with his friend, will know by his nod what is his meaning. *Augustine* likewise saith, that as there are hard places in Scripture, to exercise the vnderstanding of the strong: so likewise there are plaine and easie passages of Scripture, as pleasant medowes wherein babes may securely walke. Aboue all the rest, our maister Christ Iesus hath taught vs by his owne example to confesse Scripture with Scripture, to the end we be not deceiued by Satans false glosses and commentaries vpon Scripture. This is better then vpon occasion of difficultie to reiect and cast away from vs a thing so necessarie.

*Iustin Dial.
leg. Tryphon.
Chrys in praef.
sat. ad Rom.*

Mat 4. 4.

Thirdly, they say that the reading of Scripture is dangerous to simple people, because they may easily fall into error for want of vnderstanding the right meaning of that which is read. I might Answer compendiously, that by this argument no man should reade sacred Scriptures, neither learned nor vnlearned men. For many learned men by reading Scripture, and not vnderstanding it aright, haue bene patrons of heresie, such as *Arrius*, *Macedonius*, *Nestorius*, *Entiches*, and diuers others. Also the very Monkes, whose solitarie life and continuall exercise in reading and praying, might seeme to exempt them more then others from error and heresie, yet by mistaking the places of Scripture that spake of the eyes, the nostrils, the face of God, the breath of God, the arme of God, they supposed God to be fashioned according to the likenesse of a man. And so both learned and vnlearned, Priests and people, men living in townes, and lurking in cottages of the wildernesse, haue erred through mis-vnderstanding of Scriptures. Yet Scriptures must be read by all true Christians, and our meditation night and day must be vpon the Law of God.

Perill.

Nota.

Psal. 1. 2.

Let

Things neces-
sary are to be
kept albeit
they be abused.
2. King. 18. 4.

Iohn 6. 27.
Similitude.

Why Hereti-
ques do hate
the Scripture.
Similitude.

1. Sam. 17.
49.

Iren. lib. 3.
cap. 12.

Simil.

The care of
Christians of
old to keepe
the Scripture
from burning.

Let vs here consider, that some things are not necessarie, nor any way profitable vnto eternall life, and when they are abused, it is not amisse that they be remooued and put out of the way: such as the brasen Serpent which *Hezekias* brake in peeces, and called it *Nehustan*. But other things are so necessarie vnto eternall life, that albeit they were a thousand times abused, yet they cannot be forsaken, such as is that food that feedeth our soules vnto eternall life, for the which we are commanded continually to labour. And like as when many thousands are poysoned by meate or drinke (as it fell out in the armie of *Conradus* the third,) yet necessitie compelleth men to eate and drinke: euen so we must reade and meditate vpon the written word, albeit infinite numbers of people haue miscarried by not taking vp the right sence and meaning of Scripture.

Now the cause wherefore so many accusations are forged against Scripture, is this, because it is the powerfull instrument of God, whereby teachers of lying doctrine are conuicted and confounded. Places of holy Scripture are like vnto the smooth stones that *Dauid* tooke out of the brooke, and fastened one of them into the head of *Goliath*: euen so Heretiques are so confounded by the testimonies of Scripture, that aboue all things they hate Scripture. This *Irenaeus* toucheth shortly, speaking of Heretiques, in these words: *Cum ex Scripturis arguuntur, in accusationem conuertuntur ipsarum Scripturarum*: that is, When they (to wit, Heretiques) are argued by Scriptures, they turne themselues to the accusation of Scriptures. Theeues hate the light, and traitours the face of a Iudge, and Heretiques hate Scripture, the very axe that is laid to the roote of the tree, that it may be hewed downe, cast into the fire, and vtterly abolished.

Notwithstanding all these false accusations, let vs adhere fast to the written Word. The fathers that liued in the time of those ten persecutions, counted the volume of holy Scripture so precious a treasure, that they could willingly offer their bodies to be burned with fire for the faith of Christ, but they would not giue one page of the holy Scripture

ture to be burned: and if any man did it, he was called *proditor*, that is, a betrayer, and was counted a companion to the traitour *Indas*, who betrayed his maister, which custome was the ground of that great and long-lasting controuersie betweene *Cecilianus* Bishop of Carthage, and the Donatists. For the Donatists alledged that he had admitted to an Ecclesiasticke office a man, who in time of persecution had bene *proditor*, and had deliuered a volume of holy Scripture to be burned.

If we will not follow the zeale of ancient Christians, I will set downe a more familiar example of an ancient and honorable Ladie of blessed memorie. My eares heard her call the Scripture the charter of our heavenly inheritance, because we haue no right to heauen but onely by the promises contained in the Scriptures of God. Men will not be content to haue their charter or euidence pluckt out of their hand: & if any hard question arise by reading of it, they will send for a wise Lawier, and seeke resolution at him, but they will assuredly keepe and reade their owne charter. Euen so (saith the foresaid noble Lady) Gods people should not haue bene debarred from reading the holy Scriptures of God, the very true charter of their heavenly inheritance.

A remarkable speech of an old honorable Lady.

The written word is the shepherds staffe of Christ, whereby we are comforted in our life, and vpholden euen when we walke through the shadow of death. Which staffe Christ holdeth in his hand, not for his owne sake as other shepherds do, to rest vpon it, and to relieue their owne infirmities, but onely for our sake, who are sheepe of the sheepfold of Christ, to guide vs by it, to correct our wandering wayes, and to hold vs in decent order. Therefore of all things in the world, let vs count Scripture a thing most pertinent to vs, according to the saying of *Moses*, the secret things belong vnto the Lord our God, but the things reuealed belong to vs and our children for euer, that we may do all the words of this Law, to wit, the Law written, as is clearly declared, *When thou shalt passe ouer Iordan into the land which the Lord thy God giueth thee, thou shalt set up great stones, and plaster them*

Scriptures belong to the sheep of Christ as their proper treasure.

Deut. 29. 29.

Deut. 27. 2. 3.

with plaster, and shalt write upon them all the words of this Law, &c. Now if the written word be that very portion that belonged properly to our fathers, to vs, and to our children, we should sticke as fast to it as euer *Naboth* did to his vineyard, remembring euer these words of *Moses*. Things that are reuealed (to wit, in writing) pertain to vs and to our children for euer.

Reformation
of religion
made accor-
ding to the
written word.
2. King. 23. 2.

Similitude.

According to the patterne of this written word were all reformations of religion made, and not according to the vncertaine report of Traditions. *Iofias* made reformation according to the booke of the couenant that was found in the house of the Lord. And therefore this word of God ought diligently to be kept as the very patterne of all true reformation in religion, if any abuse fall out at any time. In our native countrie, men are not so carefull by diligent custodie to keepe other measures as the measure whereby all other measures in the land are measured: one towne hath the weights, another hath the iug, the third hath the bushell, another the yeard: these are diligently kept, because that by them all faultie measures are corrected and reformed: so aboue all things in this world, the holy Scriptures should be diligently kept.

The cause
wherefore the
Apostles put
in writing the
summe of
their doctrine.
Act. 15. 1.

Be not decei-
ued with the
generalitie of
the word Tra-
dition.

Now before I speake of humane Traditions, the very end wherefore the Apostles committed to writing the summe of their wholsome doctrine, is a sore preiudice to Tradition. For some persons who heard the Apostles preach, went from Ierusalem to Antiochia, and troubled the hearts of the Gentiles, saying, that they behoued to be circumcised, and keepe the Law of *Moses*, to whom the Apostles gaue no such commandement. Therefore the Apostles tooke occasion to put in writing the summe of their doctrine. Now if Tradition was not a faithfull keeper of the Apostolicke doctrine in the very dayes of the Apostles, and in the mouthes of them who heard the Apostles preach with their owne eares, how shall we leane vnto the vncertainie of Traditions after the issue of fixeene hundred yeares?

The generalitie of the word Tradition, is an occasion of
error

error to many: for so soone as this word soundeth in their eares, incontinent they thinke that all things necessarie vnto eternall life is not contained in Scripture, but the want of Scriptures must be supplied by traditions, namely, that Christ died for our sinnes, that he was buried, and that he rose the third day againe. The Papists take good heed to the word *κατέδωκε*, and say, here mention is made of Tradition; but they obserue not so diligently the subsequent words (albeit they be twise repeated by the Apostle) *κατὰ τὰς γράφας*, that is, according to Scriptures. If they will needs obtrude vnto vs Traditions, at the least let them be agreeable vnto Scriptures, and then the controuersie will cease. For I may boldly speake of Popish Traditions, that which *Clemens* speaketh of the Philosophie of the Grecians, comparing it vnto a nut, *ὅτι τὸ πᾶν ἐσθίουμεν*, that is, all the nut is not meet to be eaten, the kinnell is for eating, but the hard shels wherein the kinnell is enclosed, are not nourishing food: euen so, saith *Clemens*, not all the Grecian Philosophie is to be embraced and credited. The like I say of Romane Traditions, that we must not glut ouer their Traditions, shels and kinnell together, but those that are agreeable to Scriptures we receiue; but traditions repugnant to Scripture, such as worshipping of images (which *Damasce* granteth to be an vnwritten tradition) we utterly detest and abhorre.

1. Cor. 15. 3.

Simil.

Note.

The place of *Pauls* Epistles that seemeth to fauour vnwritten Tradition, is this, *Therefore brethren, stand fast, and keep the instruction, which ye haue bene taught either by word, or by our Epistle.* Here I affirme, that like as they who rehearsed Christs words, and wrested the true sence and meaning of them, they are called false witnesses against Christ: Christ spake these words indeed, *Destroy this Temple, and within three dayes I will build it up againe*, but not in that sence that the false witnesses reported: Euen so they who cite a testimonie out of the Epistles of *Paul* in another sence then *Paul* writeth it, they are false witnesses against *Paul*: for *Pauls* tongue in preaching was guided by the holy Ghost, and *Pauls* hand & pen in writing was guided by the holy Ghost,

The true meaning of the words of Paul
2. Theff. 2. 15.
Mat. 26. 61.

Sadeel.

2. Theff. 2. 15.
Constancy dif-
fereth from
wilfulnesse.

2. Pet. 2. 10.

Gen. 4. 9.

and that same selfe truth he preached, that same selfe truth he committed to writing, to the end that the faith of the Thessalonians might be the better confirmed and strengthened. If they will obstinately contend, that the particle *ἔτι* is disiunctiue, I will constantly affirme with the most learned *Antonius Sadeel*, that in this place it is copulatiue, in this sence, *Keepe that instruction which ye haue receiued both by word and Epistle*: and in the same sence *ἔτι* is taken, 1. Cor. 13. 8. Whether prophecying shall be abolished, or tongues shall cease, that is, both prophecying shall be abolished, and tongues shall cease: *Stand fast and keepe the instruction*. It is not the purpose of the Apostle in these words to exhort any man to wilfulnesse and obstinacie, but vnto constant adherence to the truth of God. For the Apostle *Peter* describing the qualities of false teachers, calleth them *τολμηται*, and *ἀν- δάδης*, that is, men presumptuous, and standing on their owne conceits. Wherefore a difference is to be noted betweene obstinate men and constant men. It is obstinacie when a man walketh in his owne wayes, and will not be corrected by the wisdom of God: but it is constancie when a man walketh in the wayes of God, and will not depart out of them for the fauour or feare of men. *Cain* was obstinate, *Peter* and *Iohn* were constant. Also to keepe fast the doctrine whereby they were taught both by word and Epistle, is not onely to keepe it in memorie, and to keepe the volume wherein Scriptures are written, but to keepe it indeed by the obedience of faith. For men are thrise miserable to keepe in their bosomes the testimonies of their owne condemnation, as the Iewes did, who kept the bookes of *Moses* and of the Prophets which beare testimonie of Christ, yet they beleeued not in Christ: and they kept them indeed to our great profit, but to their owne iust condemnation; because they neither beleeued the promises of the word, neither were terrified with the threatnings of that same booke which they kept. I pray God we may be better keepers of holy writings then the reprobate Iewes were.

In this controuersie, to defend vnwritten Traditions, the
bookes

bookes of ancient fathers are sifted and raked, and infinite paines are taken to hold vp this maine (and yet daily decaying) pillar of their kingdome. It is not my purpose either to defend or to excuse euery thing that fathers haue written: onely I say in good conscience, that great iniurie is done to some of them by the Papists, namely, to the most ancient father *Irenaeus* Bishop of Lions. He striueth against *Valentinus* an Hereticke, and conuicteth him by Tradition of the Churches which were thought in his time to be Apostolicke: but the heads that he proueth by Tradition, are the principall articles of our faith: *That there is one God-maker of heauen and earth, and that Christ was borne of a virgin, and suffered under Pontius Pilate, and rose againe, and was receiued into the brightnesse of glory, and that he shall come againe to saue such as are to be saued, and to iudge such as are to be iudged, &c.* And such sort of Traditions as are altogether agreeable to holy Scriptures, we controuert not vpon. Secondly, *Irenaeus* had a conflict with an Heretique who regarded not Scriptures, but said they were ambiguous and doubtfull, and had no authoritie, and that Tradition was more ancient then Scripture: and therefore necessitie compelled *Irenaeus* to fight against him with his owne weapons, as *Paul* did against the Athenians with testimonies of Poets, *Act. 17*. Yet was it not *Irenaeus* purpose to proue any thing repugnant to Scripture.

The testimonies of Irenaeus abused.

Iren. lib. 3. cap. 2 & 3.

The Traditions which they reade of in other fathers, if any be bound to keepe them, it is they themselues who leane vnto them as a necessarie supplement of the want that is in Scripture; but they themselues will not be bound to the obseruation of them all, but haue let many of them go out of vse, such as praying betweene Easter and Whitsonday, not vpon their knees, but standing on their feete, to put them in remembrance of Christs resurrection: Three dippings in water, whereof we spake in the head of Antiquitie: And after Baptisme the taste of a temper of milke and honey, to signifie their spirituall infancie: and many other Traditions they haue suffered to vanish and go out of vse, so that we are the lesse bound to them.

Papists will not bind themselves in all points to old Traditions.

Question.

To draw vnto an end of this treatise: It may be demanded, Was not Tradition at some time in honourable regard in the house of God, and how cometh it to passe, that now in the last age of the world, we will bring all Traditions vnto the ballance of the written word, counting light all those Traditions that are not agreeable to the Scriptures? For answer

Answer.

vnto this question, we shall distinguish the world into three ages, and speake of the force of Tradition in euery age, God-willing. In the first age of the world, from *Adam* to *Moses*, Tradition had the greater place, because the Word of God was not as yet written, but God spake by Oracles to *Adam*, and that which the Lord spake to him, he deliuered it by faithfull Tradition to his posteritie. Now in this first age, it cannot be denied, but Tradition had great place, and to the end that the faith of the posteritie should not leane vpon the naked report of their fathers, as vpon an vncertaine ground, it pleased God to bestow vpon those fathers of the first age, two great priuiledges: First they were endued with the spirit of prophecie, for *Adam* prophecied of secret things, that were done when he was sleeping. And *Enoch* the seuenth from *Adam*, prophecied in the first age of the world of things that are to be done in the last age of the world. And *Lamech* prophecied of his sonne *Noah*. Besides this, God bestowed vpon those fathers long life, so that *Adam* liued vntill he deliuered the oracle of God, spoken vnto him, to *Enoch*, and *Enoch* liued till he deliuered the same to *Lamech*, & *Lamech* to *Noah*, so that *Noah* needed not to be in doubt whether the report of his fathers concerning the oracle spoken to *Adam* was true or not, because it was conueyed to him by the hands of faithfull witnesses, of vnsuspected credit: yea, holy Prophets deliuered the holy Oracle of God to *Noah*, an holy Prophet of God also, as they were: and he deliuered it to *Shem*, in whom it was continued, till it pleased God more frequently to reueale himselfe to *Abraham*, *Isaack*, and *Jacob*.

The value of
Tradition in
the first age.

Gen. 2. 23.

Iude 14. 15.
Gen. 5. 29.

In the second
age.

In the second age of the world, it pleased God to register his blessed will in writing in the dayes of *Moses*, and then
Tradi-

Tradition was nothing else but a page and handmaid to the written word of God. For true it is, that God commanded fathers to tell their posteritie the wonderfull workes of God, in slaying the first borne of Egypt, and sparing the first borne of the Iewes: yet this Tradition of fathers to their children was agreeable to the word of God written by *Moses*, in so much that the posteritie beleueed not the writings of *Moses*, because they were agreeable to the report of their fathers, but rather the report of their fathers, because it was agreeable to the word of God written by *Moses*: and so Tradition in this age was a page and handmaid to the written word of God, neither do we reade after the word was written, that God commanded fathers to tell any thing to their children, that was not expressely contained in the written word of God.

Exod. 13. 8.

Note.

In the last age of the world we should be more attentively addicted to the written word, and lesse to Tradition, in regard the Apostles were moued to put the summe of their most wholesome doctrine in writing, because their doctrine was not rightly reported, euen by those who heard the Apostles teach. And if the writing of the summe of their wholesome doctrine was a remedie deuised by the Apostles themselves, against false Traditions and wrong reports of Apostolicke doctrine, what iniurie do we to the Romane Church when we examine al their Traditions by the rule of the written word, and that which is not agreeable to the written word, we reiect it, as a doctrine neither Catholicke nor Apostolicke, because that it is found light when it is weighed in the iust balance of the written word of God. Now consider how damnable an inclination is in this our corrupt nature. When God reuealed his blessed will by Tradition, men were not attentue to it, but preferred their lust vnto the will of God reuealed by Tradition: for the sonnes of God saw the daughters of men that they were faire, and tooke wiues vnto themselves whom they liked. And on the other part when God will needs reueale his blessed will by the written word, then will we flie to vnwritten Traditions, euen to

In the last age.

The corrupt nature of man.

Gen. 6. 2.

Simil.

Note.

such as be repugnant to the written word. And so men become like to a shadow: when the Sunne shineth in the East, the shadow goeth toward the West, and when the Sunne goeth downe in the West, the shadow inclineth to the East: so do men obstinately repine against the will of God. Beside this, we are to consider what great detriment hath ensued vpon those who leauing the certaintie of the written word, leaned vpon the vncertaintie of Apostolicke Traditions. Beside *Papias* Bishop of Hierapolis, who fell into the errour of the Chiliafts, *Clemens Alexandrinus* trauelled through many nations, but tooke better heed to Tradition then to the written word of God, whereby it came to passe, that he filled his bookes called *σπουδα*, with some vngodly and foolish opinions, as hath bene declared in the historie of his life.

2. Theff. 2. 15.

*The word
therefore to
be considered*

When we haue said all that we can say, that place of the second Epistle to the Theffalonians, Chap. 2. ver. 15. ringeth so lowd in their eares, that they can heare nothing that soundeth to the contrarie: wherefore we are to consider the illatiue words *ἀρα ὅτι*, that is, therefore, which coupleth this verse with the preceding text, wherein the Apostle admonished the Theffalonians of the comming of Antichrist, whose comming is after the working of Satan, in all power, and signes, and lying wonders, ver. 9. And his coming shall be so strengthened by the hand of the diuell, that he cannot be borne downe but by the breath of the mouth of God, and brightnesse of his comming. Now to the end that the poore handfull of the sheepe of Christ may be saued from the deceit of Antichrist, he exhorteth them to adhere fast vnto the Apostolicke doctrine, which they had receiued both by word and writing. Scripture is abused when it is wrested to another sence different from the meaning of the writer: but it is more abused, when it is drawne to a cleane contrarie sence. This place is set downe to teach vs to beware of the deceit of Antichrist, by fast adhering to the Apostolicke doctrine, but the Papists abuse it to make vs beleue that their Traditions, repugnant to the word of God, should haue
a like

Note.

a like authorie with the written word of God, which is the readie way to fall into the snare of Antichrist, and not to be freed from his deceits.

To conclude, like as *Dauid* did great honour to *Abishai*, *Christ* doth when as in great matters of weight and importance he tooke him to be his follower to view the host of *Saul*, euen so God doth great honour to his holy Scriptures, when he vseth them as an instrument to do his great works by them. *Christ* reigneth as a King, and he hath made his word to be the scepter of his kingdome. *Christ* is the shepheard of our soules, and the word is his shepheards staffe. *Christ* is the builder of his fathers house, and the word is the line of the building: *Christ* is our Sauour, and the word of God is the power of God to saluation to euery one that beleeueth. Seeing *Christ* hath done so great honor to the Scriptures, what are we that should regard any thing spoken to the contrarie?

God grant we may conforme our selues
to the will of God. Amen.

THE



THE V. TREATISE.

Of the doctrine of Diuels.

THE ARGUMENT.

I. *The small difference betwixt the Papists and old Heretiques about the prohibition of marriage and meates.* II. *An exposition of 1. Tim. 4. 1. 2. 3. 4. wherein these things are obserued.* 1. *That defection in the visible Church is no new thing.* 2. *That the doctrine of prohibition of meates and marriage is a doctrine of Diuels, and a defection from the faith.* 3. *An obiection answered, shewing the differences betwixt the ancient fathers and Papists of our time concerning meates and marriage.* 4. *Wherein prohibition of meates and marriage is a defection from the faith.* 5. *That the Papists are more hypocriticall then old Heretiques.* 6. *How the conscience is said to be seared with an hote iron.* 7. *That bidding and forbidding are words of authoritie.* 8. *That we ought onely to open our eares vnto the voyce which commeth downe from heauen.* 9. *That there is great arrogancie and foolishnesse in prohibition of meates.* 10. *That the last age of the world is more senselesse then the first.* 11. *That the Papists are more subtile then the Manichean Heretiques were.* 12. *That we ought to be ruled in all things both corporall and spirituall, by the word of God.*



He Heretiques called *Gnostici* disallowed marriage, and allowed fornication, and the Heretiques called *Encratite* damned the eating of flesh and drinking of wine, and abhorred the Epistles of *Paul*, (as hath bene declared in the Historie) and the Romanists themselues acknowledge that the *Gnostici* and *Encratite* were Heretiques, and taught a doctrine of Diuels, as likewise the *Manicheis*; but the doctrine of the Romane Church concerning prohibition of marriage and meates, is different from the doctrine of the *Gnostici*, *Encratite* and *Manicheis*. True it is, there is some difference

difference concerning persons, times, and some other circumstances. For the Heretiques called *Gnostics* damned marriage in all persons, the Romane Church damneth it onely in the person of Priests, and men hauing Church orders.

Likewise *Encratita* damned at all times the eating of flesh, and drinking of wine: but the Church of Rome onely prohibits the eating of flesh at certaine seasons, and vpon certaine dayes, such as in Lent, and vpon Friday, &c. not for politicke, but religious ends, holding the abstinence from flesh a meritorious worke. Thirdly the *Manicheis* counted the good creatures of God, flesh and wine, polluted and vn-cleane, but the Romane Church thinketh not so, but for memorie of the Lords suffering, for mortification of the flesh, for preparation to receiue the Sacraments, and for testimonie of obedience to the Vicar of Christ and successor of *Peter*, it is necessary to abstaine in maner aboue written.

This difference is cast in, to exempt the Romane Church from the imputation of the doctrine of Diuels, yet is not the difference very great: for the Romane Church forbiddeth marriage and meates, to some men at all times, and to all men at sometimes. But consider againe, that differences of *magis* and *minus*, that is, of more and lesse, do declare a communion rather then a contrarietie, as *Irenaeus* speaketh, *Plus & minus non de his dicitur, quae inter se communionem non habent, & sunt contrariae naturae, & pugnant aduersus se: sed de his quae sunt eiusdem substantiae, & communicant secum, solum autem altitudine & magnitudine differunt.* As a little water, and a little fire differeth from a great water and a great fire, not in substance but in quantitie: even so the Papists differ from the Manicheis, not in substance, but in the discrepance of *Plus* and *Minus*.

The words of the Apostle are the ground whereupon all this treatise is founded: Now the Spirit speaketh evidently, that in the latter times some shall depart from the faith, giuing heed vnto spirits of error, and doctrines of Diuels, speaking lies in hypocrisie, hauing their conscience seared with an hote iron, forbidding to marrie, and commanding to abstaine from meates which

The difference
betwixt the
Papists and
Encratita,
&c.

Note.

*Iren. lib. 4.
cap. 22.*

Similitude.

1. Tim. 4. 1.

2. 3. 4.

Defection in
the visible
Church no new
thing.

God

God hath created to be received with thanksgiving of them which beleene and know the truth: for every creature of God is good, and nothing to be refused, if it be received with thanksgiving. In these words the Popish Church will grant, that the *Muniches* & other forenamed Heretiques are condemned, but they denie y^e these predictions of the holy Apostle do condemne the doctrine of the Romane Church, about forbidding of marriage to some persons, and meates at some times, as a doctrine of Diuels: crying out that it is not to be credited, that God hath suffered the world to go astray in such wayes so long time, and so many yeares. What is this, but as a wet sacke wherewith a naked man is couered? (as a learned Pastor said) it is so far from arming him against the cold, that it increaseth his shiuering; euen this excuse vtterly vndoeth their cause. They say, God would not haue suffered his visible Church to haue erred so many yeares: but the Apostle *Paul* saith otherwise, that the Spirit speaketh euidently that in the latter times some shall depart from the faith: so that it is not a wonderfull thing to see apostasie to fall out in the bowels of the visible Church, and the golden Calf to be worshipped by carnall Israelites. But it is a wonderfull thing indeed, to see sinceritie of doctrine and puritie of maners to continue long amongst the very watchmen of Christ: so prone and bent is the world to defection, that sometime the ordinarie watchmen cannot declare where Christ is, whom the soule of the Church loueth.

Similitude.

Exod. 32. 6.

Cant. 3. 3.

Secondly, consider that the doctrine of prohibition of meates and marriage is called a defection from the faith, and a doctrine of Diuels. When these odious files are applied to the *Gnostici*, *Tatiani*, or *Encratita*, *Montanista*, & *Manichei*, and others, all this is heard patiently without fittre and excesse of choler, and why? because the ancient fathers examining all these opinions according to the rule of the word of God, haue found them hereticall opinions. But when we come neerer, to say that the prohibition of marriage in some persons, and the prohibition of meates at some times, is also a doctrine of Diuels, and a defection from the faith, o then it is cast

cast in as a wall of brasse, that the ancient fathers who condemned all the forenamed heresies, yet liked very well of supplications and prayers to be made to God euery Friday, and consequently of abstinency from delicate meates, for the furtherance of prayers in remembrance of the Lords suffering. And likewise that Priestes should be chaste and continent. And to condemne these opinions also, is all one as if we should condemne all antiquity, & imagine that the truth was euer buried since the Apostles dayes vntill our time. To this I answer that the fathers are not to be balanced with the Papists of our dayes in the opinion of meates and marriage, for many causes: first, because the fathers of the first three hundred yeares made no lawes and constitutions to astrict the consciences of men in matters of meate and marriage, as the Papists of late dayes haue done. The Councell of Ancyra (which is a towne in Galatia) clearly manifesteth vnto vs what was the custome of the ancient Church in admitting men to Ecclesiasticke offices, namely this. If a man in time of his ordination, did protest that he had not the gift of continencie, but that he was purposed to marrie, and after his ordination, he married a wife, he remained still in his ministerie. But so many as in time of imposition of hands did professe continencie and abstinence from marriage, if afterward they married, they were debarred from their ministerie. Here evidently it appeareth, that in the primitiue Church there was no law made about prohibition of marriage to men in spirituall offices. In like maner we reade vnder Decius the seuenth persecuting Tyrant, that *Dionysius* Bishop of Alexandria was a married man, and had children, and that by the great prouidence of God both he and his children escaped the hands of the cruell enemy who was laid in waite for him to take him. Yea and after the Nicene Councell, the assembly gathered at Gangra, a towne in Paphlagonia, detested the opinion of *Eustatius* who admiring the monastick life, as a conuersation angelicall, began to condemne marriage, and perswade married women to separate from the companie of their husbands, and to perswade the people not

Obiection.
Sozom. lib. 1.
cap. 8.

Socrat. lib. 1.
cap. 9.

Answer.
Differences
betweene the
ancient fa-
thers and Pa-
pists of our
time concer-
ning meates
and marriage.
The Councell
of Ancyra.

Tom. 1. Concl.

Dionysius
Bishop of A-
lexandria a
married man.

The Councell
of Gangra.

to receiue the holy Sacraments from the hands of married preachers. But when the fathers assembled in the Councell of Grangra pondered the opinion of *Eustatius* in a iust balance, they found it to be cursed and execrable, not only in the question of marriage, but also about his doctrine in prohibition of meates: for he thought that a religious man who did eate flesh, by so doing was cut off from the hope of better pleasures which God hath layed vp for the Saints in heauen. But let vs heare a few of the Canons of the Councell of Gangra.

Tom. 1. Concil.

CANON 1. If any person speake euill of marriage, and detest a faithfull woman, because she sleepeth with her husband, and counteth her to be culpable, and that she cannot enter into the kingdome of heauen, let him be accursed.

CANON 2. If any man condemne him who in faith, and religion eateth flesh (that is neither mixed with bloud, nor sacrificed to idoles) as if by such participation of flesh, he wanted hope, let him be accursed.

CANON 4. If any man make difference, and will not receiue the oblation from a preachers hand when he ministreth it, because he hath a wife, let him be accursed.

CANON 10. If any person keeping virginitie for the Lords sake, extoll himselfe aboue those that are married, let him be accursed.

In all these constitutions of the Councell of Gangra, there is no vsurpation of authoritie ouer the conscience in matters of marriage and meates. Secondly, because euen at that time, when custome without a ratified law, had brought in an vse in the Church of God, that vnmarried men should be admitted vnto Bishopricks and spirituall offices rather then others: yet when such continent men could not be had, *Gratianus* himselfe witnesseth that a married man was admitted by *Palagius* the first, Anno. 556. to be Bishop of Syracusa. Thirdly, the fathers of ancient time spake reuerently of

Grat. dist. 28.

of marriage : but the Papists of late dayes haue called it a worke of the flesh, and the error of the Nicolaitanes.

These two doctrines of the prohibition of meates and marriage are called an apostasie from the faith, and endited by the spirit of error. Here it may be objected, that the Apostle *Paul* himselfe who writeth this, in another place saith, that *the Kingdome of God is neither meate nor drinke, but righteousnesse, peace and ioy in the holy Spirit*. How then is that thing to be counted an apostasie from the faith wherein no matter is touched that pertaineth to the Kingdome of God? To this I answer, that there is a great difference betweene abstinence of from meates, & prohibition of meates: for those whose consciences are weake, will abstaine frō many meates, and content themselues with hearbes, as it were contenting themselues with the foode of the breasts, rather then their mouth should eat that thing that should disquiet their conscience: but such men as take vpon them authoritie to forbid to eat meates that are created by God to the vse of men, they vsurpe authoritie ouer the conscience of men, binding where God hath loosed, and loosing where God hath bound, and mixed heaven and earth together, as if men on earth should haue such absolute soueraignitie ouer the conscience, euen as the God of heaven hath. This is called an apostasie from the faith, not because all defection is finished in this, but because all defection is grounded in this one point, to set a mortall man in the chaire of God, and to attribute vnto him such absolute soueraignitie ouer our conscience as God had ouer the conscience of *Adam*, as miserable experience hath clearely manifested in the Popedome. Doth not the Apostle *Paul* craue that the seruice that we offer to God should be λογική λατρεία, that is, a reasonable seruice. But when we are led away either with the conceits of our owne hearts, or yet when we cast off the yoke of God, and stoupe downe the necke of our conscience vnder the law of mortall men, in matters of religion and the substantiall worship of God, what equitie of reason is kept in such doing, to match and equall our selues or others to God?

The prohibition of meates and marriage is an apostasie from the faith.

Rom. 14. 17.
Question.

Answer.

Rom 14. 2.

Gen 3. 17.

Rom. 12. 1.

Our seruice to God should be a reasonable seruice.

Moreover

1. Tim. 4. 2.
The Popish
Church speake
lies in hypo-
crisie rather
then old He-
retiques.

Iren. lib. 3.
aduersus Val.
cap. 20. & 39.

What is meant
by a conscience
seared with
an hote iron.

Note.

Moreouer the Apostle *Paul* foretelleth, that these back-
sliders from the faith, *should speake lies in hypocrisie, hauing
their conscience seared with an hote iron.* These words cannot
be properly applyed to the old Heretiques of whom we
haue spoken, who ascribed the institution of matrimonie to
Satan, and the creation and procreation of mankinde vnto
the Diuell, because they spake not falshood in hypocrisie
but in open blasphemie, and therefore they might haue
bene easily discerned and auoided: yea, in other heads of
their doctrine concerning the natiuitie, and death of Christ,
they were so blasphemous, that in the word *putatimè natus,*
manifestatus, mortuus, they were the very aduocates of the
Diuell. But in the Popish Church the lawes forbidding
marriage to some men, and meates at sometimes, are so co-
loured with appearance of holinesse, that the forgers of such
lawes in hypocrisie had need to be pointed out by the finger
of God in his word, to the end that no maske nor visard put
vpon vngodlinesse, should peruert the vnderstanding of men.
But the more subtile hypocrisie is vsed, the more vigilant and
wakefull should the Lords forewarned people be, that they
be not deceiued by lies spoken in hypocrisie.

Likewise the Apostle foretelleth, that these deceiuers *should
haue their conscience seared or cut off with an hote iron.* In which
words the Apostle alludeth to the members of a body, first
fettered, next senslesse, and thirdly, cut off with an hote
iron. So are the consciences of those deceiuers, first cankered
with error, next past feeling, (albeit wholesome admoni-
tions be vsed for reclaiming them from error) and last of
all, their conscience, as a rotten thing, is vtterly cut off.
Wherein it is to be marked, that feeling of all senses is most
necessarie, and a most vnseparable companion of the life,
begunne when the sensitiue life beginneth, and ending when
it endeth: so that to be past feeling, is all one as to be vtterly
dead in body or conscience. But let vs see to whom this can
be iustly applied. If we call to minde the obstinacie of the
old Heretiques, true it is that they were senslesse men, of
whom *Irenæus* iustly said, that they counted themselues not
ouercome

ouercome by the power of the truth so long as they adhered fast vnto their errour. As if an impudent fellow, who wrestleth and is ouerthrowne, and is lying on his backe on the ground, would yet denie that he is ouerthrowne, because he sticketh fast by the hold of his aduersaries garments. But apply this to the Papists of our dayes, and we shall finde them ten fold more senselesse and obstinate then the old Heretikes were: for they haue found out meanes to harden their hearts in errour, that when they are a thousand times conuicted by the cleare shining light of the Gospell, yet the the authoritie of their Church, and opinion that it cannot erre, doth locke them vp so fast in the bands of the Diuell, that all the trauell taken vpon them is spent in vaine, they remaine senselesse, hauing their conscience seared with the hote iron of Satan, as the Apostle speaketh.

Simil.

*Iren. aduers.
Valent. lib. 5.*

In particular the Apostle pointeth out two heads of doctrine that deceiuing teachers maintaine, to wit, they would forbid marriage, and they would command to abstaine meates. Marke these two words *καλυόντων* and *κελεύόντων*, that is, forbidding & commanding. The word commanding is not in the Greeke text: but *Epiphanius* thinketh this ellipsis must be supplied by the word *κελεύόντων*, that is, commanding to abstaine from meates. Both these words are imperious, and pointing out men in authoritie, and practising their soueraignitie in all things, wherein the eminent power of a Soueraigne is manifested: he biddeth, forbiddeth, he maketh lawes and constitutions, the disobedience whereof bringeth the controuerters vnder feare of great punishment: euen so the deceiuers of whom the Apostle speaketh in matters of marriage and meates, would not be content to tell their opinion, and to allure by perswasue reasons others to embrace their opinion, but being mounted vp in high authoritie, they would command to abstaine from meates, and they would enterdict marriage to some persons with authoritie, adding paines to the commandement, that the controuerters might be deposed from their office, they should be counted Heretiques, they should be condemned to hell

*Forbidding
and bidding
words of au-
thoritie.*

beside all other ciuill punishments which Magistrates ad-
dicted to their authoritie could inflict. These words *καλυόν-
των* and *καλεούντων*, that is, forbidding, and bidding, cannot
be applied to the *Gnostici*, *Encratite*, nor yet to the *Manicheis*,
because they had no soueraigntie nor power to command.
Yea *Manes* himselfe was excoriated and put to death by the
king of Persia, and that for a light cause, by reason he could
not cure his diseased sonne. But the words of the Apostle
clearly declare, that he speaketh of men furnished with
authority to command abstinence from meats, and to forbid
marriage; and this agreeth well with the Romane Antichrist
and his vsurped authoritie.

Socrat. lib. 1.
22.

Notwithstanding, of all these lawes made in the Romane
Church, and strait prohibition of marriage to the clergie,
we ought to follow the example of Christs disciples, who af-
ter that they knew that celestially voice that sounded from
heauen in the time of Christs Baptisme, *This is my welbeloued
Sonne in whom I am well pleased, heare him*: they closed their
eares, and locked vp their hearts from hearkening to any
voyce that spake the contrarie: some said that he was *Elias*,
other said that he was *Jeremias* or some of the old Prophets,
but the disciples hearkening to the voyce that came downe
from heauen, said that he was the Sonne of the living God.
Euen so, whatsoeuer the men in this world speake of marri-
age, the trumpet of God sounding in his word, alloweth
marriage, and pronounceth a blessing vnto it. And the Apo-
stle saith, *Marriage is honourable in all persons*. But the honour
that the Romane Church giueth to marriage, calling it an
holy Sacrament, is like vnto the purple garment wherewith
the souldiers clothed Christ, and yet they spared not to buffet
his blessed face. Euen so the Church of Rome in one word
will call marriage an holy Sacrament, in another they will
call it a worke of the flesh, & a state vncompetent to the dis-
pensators of heauenly mysteries. But let them barke against
marriage as the dogs barke against the Moone, vntill they
be wearie of barking, this word standeth fast, *Blessed are they
that feare God and walke in his wayes*. And this is spoken of
persons

Mat. 3. 17.

Mat. 16. 16.
We ought so
hearken vnto
the voice that
cometh downe
from heauen.
Psal. 128. 1.
Heb. 13. 4.

Similitude.

Psal. 128. 1.

persons married, yet from my heart I like the words of *Chrysostome*, who sounds in our eares the word of fearing God, and declareth, that albeit all that came to the altar without a lawfull calling, had an euill successe, as *Corah* and his retinue, yet not all that came to the altar with a lawfull calling had a good successe: euen so euery one that goeth in vnto an harlot is accursed of God, but euery one that goeth in vnto his owne wife is not blessed of God, but onely he who feareth God.

*Chrys in epist.
Heb cap. 11.
hom. 33.*

It followeth now in the words of the Apostle, that men should be bold to forbid meates which God hath created to be receiued with thanksgiuing. No doubt but the Apostle here setteth downe as two opposite things, God and man; God creating, blessing and permitting the vse of created & blessed creatures to man with thanksgiuing: and on the other part, arrogant fellowes starting vp, and correcting the wisdom of God, and saying, albeit God hath given libertie to eate of such and such meates with thanksgiuing, yet for many causes such libertie must be restrained in conscience as an vnholly thing, and eating of flesh on Friday must be as great a sinne as the eating of the forbidden tree. What is this, but a plaine spitting in the face of God? as if he who hath taught vs the way to eternall life, could not also in his blessed word teach vs how to eate and drinke. Truly the whip is meet for the backe of the foole, and he who will needs be wiser then God in any thing, if it were but in the precepts of eating and drinking, he is more worthy to be scourged out of the Temple of God then the buyers, sellers, and money changers. For the buyers and sellers albeit they made merchandise in a place appointed for another vse, yet no vncleane beast nor fowle was brought into the temple to be bought or sold: but these miserable wretches will make the very cleane creatures of God vncleane at their pleasure, which is no lesse fault, then to bring an vncleane beast into the Temple of God.

Great arrogancie in prohibition of meates.

Ioh. 2 15.

Similitude.

Next it is to be marked in the words of the Apostle, to whom belongeth the vse of the creatures of God, namely, to the

Arrogancie mixed with foolishnesse.

the beleeuers onely. Here the Apostle declareth that there is foolishnesse as well as arrogancie in the question of meates. It is arrogancy (as we haue already spoken) to be wiser then Gods word in this matter of meates, and it is as great foolishnesse to feare that we shall be polluted with moderate eating of the creatures of God. It is not eating of flesh that will defile vs, but rather fleshly affections of an heart that is not renewed by faith, that defileth a man, as our Maister Christ speaketh, *That thing that entreteth into the mouth defileth not the man, but that which cometh out of the heart.* As if a corpulent foole sweating and blowing in an hote Sommer day should take vp his staffe, and beate his owne shadow, yet is not his shadow the cause of his grieuance, but the farnesse of his owne belly: euen so foolish men are afraid to be polluted with meates, but indeed it is the foolishnesse of an vnbeleeu-
 ing heart that polluteth a man. It is a custome among men, when they would handle a fine and white linnen cloth, they looke to their hands, lest their foule and filthie fingers defile the cleannesse of the cloth: euen so when we meddle with the creatures of God, take heede to our conscience, lest it being polluted with infidelitie, make Gods creatures vncleane vnto vs, as the Apostle speaketh, *Vnto the pure all things be pure, but vnto them that are defiled and vnbeleeuing is nothing pure, but euen the mind and conscience of them is defiled.*

Now consider whether or not the Spirit hath spoken euidently and giuen a cleare warning to the last age to beware of false teachers: yet is the last age more senslesse then the first age of the world that was drowned with a flood of waters. God spake not in secret but openly to Noah the righteous Preacher, and God spake not onely by word, but also in deed by the building of the Arke, yet would not the first age take warning, but liued in deepe security, and was drowned with waters. But the last age of the world is more benumbed then the first age was. In the last age the Spirit speaketh euidently, but men will not heare: the Spirit ordaineth this prediction to be written, but men will not reade, nor ponder, nor vnderstand the forewarning of the Spirit: the Spirit

Mark 7. 13.

Simil.

Similitude.

Tit. 1. 15.

The last age of
 the world
 more senslesse
 then the first.

Gen. 6. 7.

Heb. 11. 7.

rit pointeth out by the finger of his word who are the decei-
uers of whom we should beware, to wit, men who teach a
doctrine of Diuels, forbidding marriage and meates, which
God hath created for the vse of man with thanksgiuing. For
al this threefold warning, in word, in writing, and in particu-
lar demonstration, yet the last age cannot hearken to the
warnings of God, because God hath determined to destroy
the most of them, as he did the vncorrigible sonnes of *Eli*, 1. Sam. 2. 25.
who would not hearken to the counsell of their father. The
men of this age are like vnto a deafe, ignorant, and foolish Similitude.
fellow: one cometh to him and cryeth loude, but he heareth
nothing at all, then he beginneth to set his mind in writing,
but that also profiteth nothing, because he cannot reade: in
the end he beginneth to signe with his finger, but he taketh
no notice that way, because he is a foole: and the last age of
the world in not receiuing so euident and so cleare a war-
ning, hath declared her deafnesse, dulnesse, ignorance and
foolishnesse.

It may now be obiected: hath the Apostle *Paul* foretold
onely the hypocrisie of the Romane Antichrist in the matter
of marriage and meates, and is there nothing foretold about
those ancient Heretickes, specially *Encratita* and *Manichas*,
who vttered and dispersed in the world a doctrine of Diuels,
that it was sinne to eate flesh, that wine was the gall of the
Prince of darknesse, that marriage was an euill thing, and a
meane to bring in captiuitie a part of the substance of the
good God, namely the soule, within the bands of the sub-
stance of the Prince of darknesse, that is, within the bodie?
hath the Spirit of God (I say) foretold nothing of these vile
heresies in this prediction? I answer, That the Spirit hath both
foretold the hypocrisie of some, and the open blasphemie of
others. And this is insinuated in these words: *For enery crea-
ture is good, and nothing to be refused, if it be receined with
thanksgiuing.* Truly in these words the Apostle would turne
our hearts both from blaspheming *Manicheis*, and from hy-
pocriticall Papists. The *Manicheis* say, that it is neuer lawfull
to eate flesh, and that the doing of it aduanceth the king-
dome

Question.

Both blasphe-
mie and hypo-
crisie in the
matter of mar-
riage & meate
is condemned
by the Apostle

Answer.

dome of the prince of darknesse. The Papists againe say, that the eating of flesh on Friday is a grieuous sinne: but what saith the Apostle guided by the Spirit? *Every creature is good, and nothing to be refused*: so that both the *Manicheis* speake blasphemously, and the Papists hypocritically: both willing to abridge Christian libertie, the *Manicheis* by their opinion, the Papists both by their opinion and authoritie. The *Manicheis* will needs haue some creatures of God vncleane at all times, the Papists will needs haue men polluted by eating of flesh at some times; both these opinions are cut off in this word, *Every creature of God is good*. Marke that in this diuersitie of opinions of *Manicheis* and Papists, both of them shoote at one marke, to wit, that Christ Iesus shall not be the onely Lawgiuer in his Church, but something shall be abridged of that liberty that Christ hath giuen to his Church. Now the aiming and shooting at one marke is more forcible to proue the vnitie of *Manicheis* and Papists, then the diuersitie of opinions wherby either of them labourerth to attaine to their intended purpose can proue their diuersitie, and therefore let the Reader the lesse be offended with this fellowship of *Manicheis* and Papists.

The Papists
more subtle
then the Ma-
nichen were.

August. de ci-
uit. Dei. lib.
19. 23.

These two diuerse opinions shooting at one marke (as is said) are both to be condemned, but chiefly that opinion that with greatest subtiltie and craft would thrust God out of his chaire, and spoyle him of his glory, not to be counted the onely Lawgiuer in his Church. And I do confidently compare *Manicheis* and Papists, as *Augustine* compareth *Apollo* and *Hecate*, disapproving both of them, because both shot at one marke, to hinder people from Christianitie; but *Hecate* more then *Apollo*, because in praying of Christ as a iust man, whom *Apollo* dispraised as an vnrighteous man, and iustly condemned to death by the Iewes, yet she called him onely a man, and not God, hindering people after a more subtle manner from adhering to Christianitie then *Apollo* did. And truly the *Manicheis* by condemning flesh at all times, as a creature in it selfe vncleane, did not so great hurt to the Kingdome of God as the Papists, who grant that both flesh and wine

wine are the good creatures of God, and yet they dare be bold to set out lawes commanding men vnder the paine of cursing and condemnation, that they taste not flesh at some times. If these times were times of a publicke calamitie, wherein God by a secret voice latent in the trouble, did call vs to fasting, and mourning, and abstinence from fish, flesh, and wine, then no new or vncouth yoke should be presented to mens consciences, but Christs owne yoke which we are commanded to beare. But to appoint certaine dayes of fasting and abstinence from this meate, and that for conscience of the meate, as defiling the soule, and not from another meate, is a noueltie vnder the Gospell, and not the yoke of Christ, but of Antichrist.

Isa. 22.13.

Mat. 11.29.

Whereas mention is made of thanksgiuing, the Apostle will not haue vs to set our hearts vpon the creature and vpon the gift, but vpon the Creator and the giuer. Whatsoeuer delight we haue in the creature, there is infinitely greater delight in the face of the reconciled Creator: and therefore lift vp our hearts, and let our tongues be loosed to praise his blessed name, from whose hands we haue receiued the vse of his creatures. This if we do, we haue both the gift and the giuer; and the presence of the giuer shall not onely sanctifie the gift to our vse, but also shall turne our water into wine, when as by the contrarie, if we deuoure and glut vp the benefits of God without thanksgiuing, we haue the gift without the fauour of the giuer, eating of Gods creatures as the carnall Iewes did eate Quailes in the wilderness, & the wrath of God was kindled against them. And assuredly those who haue the gift without the giuer, one day their wine shall be turned into water. But there is not great controuersie in this point, and therefore I passe it ouer in fewer words.

*The grace of
thanksgiuing
witnesseth
that we en-
ioy both the
gift and the
giuer.*

Ioh. 2.9.

Note.

Num. 11.33.

In the end the Apostle leadeth vs vnto a sure ground, that may quiet our consciences, so that we shall not be troubled with the commandements of men, forbidding vs to eate of meates which God hath created for our vse, namely this, that God hath sanctified his creatures to vs by his word. And if we ioyne with this sanctification of them, prayers procee-

*We ought to
be ruled by
Gods word in
all things both
corporall and
spirituall.
Gen. 9.3.*

ding from faith, that we also may be sanctified, and receiue Gods creatures with a good conscience, there is no great perill whether we eate this or that meate moderately. Here marke that the Apostle in the very matter of meate, and drinke, and corruptible food, will haue vs to depend vpon Gods word, and to thinke that we haue not libertie to put one morsell of meate into our mouthes, but so farre as God giueth vs allowance in his word: how much more in matters pertaining vnto eternall life, are we to depend absolutely vpon the vndoubted assurance of Gods written word?

*The conscience
is subject to
the yoke of
God.*

Mat. 11. 29.

Isa. 22. 12.

Ioc. 2. 16.

In all this discourse it may seeme that we loose the reines to licentious liuing, to eating, and drinking, and marrying, and liuing wantonly, as the originall world did when they were drowned with waters, but it is not so indeed. Onely in matters of religion we would haue the yoke of the commandements of men taken off mens consciences, to the end that the yoke of Gods commandements onely may lye vpon the conscience, according as Christ speaketh: *Take up my yoke vpon you.* Yea in the very matter of meates and marriage, there is a time wherin God calleth vs to *mourning, lamentation, baldnesse and sackcloth*, and to abstinence from eating of flesh, and drinking of wine. Yea the very bridegroom must come out of his chamber, & fast, and lay aside his costly apparell, to the end he may mourne with the humbled societie of Gods people. And this commeth to passe whensoever the heauie hand of God is layed vpon a familie, vpon a towne, or vpon a countrie: in the very calamitie hanging ouer their heads, there is a secret voice of God calling them to humiliation and repentance, with fasting and abstinence from all lawfull pleasures. And when the Priest by the commandement of the king, bloweth the trumpet in Sion, and sanctifieth a fast vnto the Lord, he layeth not the yoke of mens commandements vpon the consciences of men, but the yoke of Gods commandements. For the Prophet bringeth in the Lord saying, that he calleth them to mourning, lamentation and abstinence. The Lord is our Soueraigne commander and Lawgiuer, hauing power to bid and to forbid at his blessed pleasure.

sure. Vnder this yoke will we gladly stoope: but the yoke of bondage that men would lay vpon our consciences, the Apostle '*Paul* expressly forbiddeth vs to admit, but to stand to our libertie. And so I conclude this treatise, misliking and disapproving the loose reines of fleshly wantonnesse, and wishing from my heart that the bit of the Lord may be put into our mouthes, to turne vs from the delight of earthly pleasures to the delight of that celestiall Citie that hath a foundation, whose builder is
God. Amen.

THE





THE VI. TREATISE.

Of Succession.

THE ARGUMENT.

I. *Why we do not esteeme reuerently of the Succession of the Romane Church now, as the fathers did of old; and why the Succession of the Romane Bishops was so much magnified of old.* II. *Touching the Succession of Dauid, Aaron, the Prophets and Apostles.* III. *That the alledged Succession of the Romane Church hath bene spotted with heresie, schisme, and idolatrie.* IIII. *That the ground of the error of the Succession of Aaron, and the ground of the error of the alledged Apostolicke Succession, is all one.* V. *What inconueniences do follow, if the promise made to the Apostles successors be absolute.* VI. *That the calling gifts, and prerogatives of the Apostles were extraordinarie.*



I hath bene the custome of godly men in all ages, who were descended from the loynes of godly fathers, not to brag of their parentage, but to be so much the more ashamed of sinne, that the vnreproueable liues of their predecessors were a great testimonie conuicting them of some peece of defection. Therefore the Prophet *Isaiah* bringeth in the Lords penitent people, in humble manner acknowledging, that they were not worthy that *Abraham* and *Israel* should once know them to be their posteritie: but they intreat the Lord by a free forgiveness of sinnes to become their Father. But on the other part, a wicked generation descended from godly parents, could boast of their parentage, and say to Christ himselfe, *Abraham* is our father. And againe, We are not borne of fornication, we haue one father, which is God. Notwithstanding all this confident bragging of their parents, the Lord Iesus who iudgeth righteously, saith to carnall Iewes, *Ye are of your father the diuell, and the lusts of your father*

Isa. 63. 16.

Ioh. 8. 39. 41.

father ye will do. He hath bene a murderer from the beginning, and abode not in the truth, because there is no truth in him. When *Ibid. 44.* he speaketh a lie, then he speaketh of his owne: for he is a liar, and the father thereof. This place of Scripture will clearely prooue that God will nothing regard the vaine ostentation and vaunting speeches of men who bragge of their descent *Note.* from godly parents, and their Succession to godly preachers: yea, the dissimilitude of their faith and maners, from the faith and maners of their predecessours, declareth that they are the very children of the diuell.

In the second hundreth yeare after Christ, I find succession whereof the Romanes brag so much, to be in some reuerent regard. For *Irenaeus* Bishop of Lions in France reasoning against *Valentinus* and *Marcion*, whose errors haue bene before declared, to confute those Heretiques he bringeth in the succession of the Romane Bishops. After *Peter* (saith he) were *Linus*, and *Anacletus*, and *Clemens*, and *Enaristus*, and *Alexander*, and *Sixtus*, and *Telesphorus*, and *Higinus*, and *Pius*, and *Anicetus*, and *Eleutherius*, the twelfth from the Apostles. Now, saith *Irenaeus*, these receiued the wholesome doctrine from the Apostles, and deliuered it faithfully to others, yea and some of them also sealed it vp with their blood: yet none of them spake such things concerning God the Father, and his Sonne Christ Iesus, as *Valentinus*, *Marcion* and *Basilides* haue spoken. Therefore he condemneth their doctrine to be false and hereticall. *Iren lib. 3. 3. contra Valens.*

Now the followers of the Romane Church demand, why *Question.* we do not reuerently esteeme of the succession of Romane Bishops now, as *Irenaeus* did of old, and why do we not count them to be Heretiques who bring in a new doctrine not agreeing with the doctrine of the Bishop of Rome as *Irenaeus* counted *Valentinus*, *Marcion*, and *Basilides* Heretiques, because they vttered a strange doctrine which the Bishop of Rome had not receiued from the hands of the Apostles? To this I answer, that we count reuerently of all the Bishops of *Answer.* Rome who kept faithfully that forme of wholesome doctrine which they receiued from the Apostles. Yea and we count them

them Heretiques also who depart from that truth which *Linus*, *Anacletus*, *Clemens*, and the rest receiued from the Apostles. But the question standeth in this, whether those reuerend fathers, of whom *Ireneus* maketh such reuerent record, receiued from the mouthes of the Apostles, and preached to the world such heads of doctrine as are now founded in the Romane Church, that is, inuocation of Saints, worshipping of images, pluralitie of mediators of intercession, purgatorie, and infinite other things. As concerning the Apostles, the summe of their doctrine is contained in their writings, & they taught not *Linus*, *Anacletus*, & *Clemens*, otherwise then they taught the rest of the Romanes, the Corinthians, Galatians, Ephesians, the inhabitants of Pontus, Cappadocia, Asia, Bithynia. And in all their writings there is no mention of inuocation of Saints, worshipping of images, &c.

1. Pet. 1. 1.

The cause
wherefore the
Succession
of Romane
Bishops was
magnified of
old.

The cause wherefore godly fathers reioyced in the succession of the Bishops of Rome, was this, because they were nearest to the danger of persecuting Tyrants, and kept the faith of Christ most inuiolably. Many of them were martyrs, such as *Alexander*, *Sixtus*, *Telephorus*, and *Anicetus*. Others were Confessours, who suffered imprisonment, pouertie, and diuers others rebukes, albeit they were not put to death for the Name of Christ. And what maruell was it, that those who loued Christ had their hearts inflamed with a loue of this holy Succession, whose commendation was puritie of wholesome doctrine receiued from the Apostles, whose glory was sufferings, & whose preheminance was examples of constant continuance in the true faith? And like as the dayes of *Moses* and *Iosua* were happie dayes: they had among them the Tabernacle of God, and therewith also the Arke and propitiatorie, which was the glorious ornament of the Tabernacle: so were the dayes of those holy fathers happie dayes, hauing personall Succession from the Apostles, and therewith Succession of true doctrine, the glorious ornament of personall Succession. As concerning the decretall Epistles falsely ascribed to them, we shall speake hereafter

hereafter in the head of supremacie Godwilling. But when all these things are lacking for which the Succession of the Romane Bishops was regarded in the second Centurie, and men erring in the true faith of long time possessed the chaire of Rome, what availeth it to glory of that old commended Succession, when the glory of true doctrine, patient suffering, constant perseverance in the Apostolicke doctrine, is vterly lost among them? so that the Succession whercof the Romane Church now glorieth, is not vnlike their transubstantiation, wherein are accidents without a subiect: and in their Succession are persons of men succeeding one to another without puritie of doctrine.

Note.

In Scripture we find Succession to be counted of according to the greatnesse of the promises annexed to the Succession, as namely the Succession of *David*, of whom God said, *His seed also will I make to endure for euer, and his throne as the dayes of heauen*, and againe, *I haue sworne once by my holinesse that I will not faile David, saying, his seed shall endure for euer, and his throne shall be as the Sunne before me*. Here are ample promises to *David* and his Succession, confirmed by the Lords oath, and by the Sunne and Moone as faithfull witnesses in heauen. And that which was more then all the rest, this Succession of *David* was a line leading to the great King Christ Iesus, who should sit in the throne of his father *David*, and of his kingdome there shall be no end. For all these causes the Succession of *David* was greatly regarded. Yet it is to be marked, that all the promises, oathes, testimonies, and honours did not carrie with them a necessitie that euery successour of *David* should be in faith and religion like vnto *David*, but rather God foreseeing the contrarie, saith, *If his children forsake my Law, and walke not in my Iudgements: if they breake my statutes and keepe not my ordinances, then will I visit their transgression with the rod, and their iniquitie with strokes*. I suppose that no Succession euer had more glorious and ample promises then the Succession of *David*; yet these promises inferred no necessitie that euery king sitting on the throne of *David*, should be heire also of

The succession of David.

Psal 89. 29.
35. 36.

Luk. 1. 33.

Psal. 81. 30.
31.

Objection.

Answer.

of the religion and faith of *David* as well as of his kingdom. And therefore to inferre vpon this ground, that ample promises are made to the Apostles and their successors, that every one that succedeth to the Apostolicke chaire shall keepe the true faith of the Apostles, it is but a foolish and impertinent conclusion. If any man shall replie, that this was a succession of ciuill gouernours; but the question now controuerted is about Succession of Bishops and men in a spirituall calling. True it is that *Dauids* successors succeeded to a ciuill government, yet seeing this Succession was ratified by the oath of God, and led also to Christ, who is soueraigne Lord both of soule and body, whatsoeuer priuiledge of standing in a good estate can be alledged in any Succession, the patterne of it is to be found in the Succession of *David*. But this priuiledge, that the successors of *David* cannot erre in the true faith, is not found, no not in the great succession of *David*.

Num. 17.5.
The succession
of Aaron.

Leuit. 10.2.

Neh. 7.64.

1. Chron. 6.
50.51.52.53.

1. King. 16.11

The succession
of the Prophets

Now to come to Ecclesiasticall succession. The Priesthood of *Aaron* was instituted by God: it was confirmed by the miracle of the budding rod: the vsurpers of *Aarons* office without a calling were also miraculously destroyed by fire that came downe from heauen: others were debarred from it euen in the dayes of *Nehemiab*. This Succession of *Aaron* was personall, the son succeeding to the father in the Priesthood, except some mutilation of a member, or impotencie did hinder, or any such like cause. After *Aaron*, *Eleazar* and his son *Phineas*, and *Abishua Phineas* son, and *Bukki*, and *Huzi*, *Zerachia*, *Meraioth*, *Amaria*, *Achitub*, *Zadok*, *Abimaaz*, and many others after them were Priests of the stocke of *Aaron*, yet did not all keepe fast the faith and religion of *Aaron*. Yea, some Priests of *Aarons* stocke were notable Idolaters and men-pleasers, such as *Vriab* in the dayes of *Abaz* king of Iuda, who set vp an altar at the kings commandement, according to the similitude of the altar of *Damascus*, and offered sacrifices thereon.

Concerning the Succession of the Prophets, euen when one good man succeeded to another good man, the historie of

of Scripture clearly declareth, that men pointed out by God himselfe successors to an office, yet by this are they not made successours to their gifts: for *Elizeus* was pointed out by God as successour to *Elias* in his prophetick office, yet by this was he not successor to his gifts, as *Elizeus* petition of a double measure of the spirit of *Elias* clearly declareth. If the gift did necessarily accompanie the Succession, what needed *Elizeus* to be carefull of the gift, seeing he was sure of the Succession? The holy Apostles of Christ haue had a Succession, and shall haue vnto the end of the world, to whom belongeth the promise of Christ, *Behold I am with you vnto the end of the world.* But who are to be called true successours of the Apostles we haue declared already in the 2. booke, taking our ground out of Scripture, Act. 20. 29. and out of *Naz'an. in laudem Athanasij*, that darknesse succeeding to light, is not counted the true successor of light, for the dissimilitude that is betweene darknesse and light. But here the question ariseth, whether or not all Churches keeping the holy Apostolicke doctrine are bound to shew in writing their succession from the Apostles, as the Priests of the stocke of *Aaron* after the captiuitie produced in writing their lineall descent from *Aaron*? To this *Tertullian* answereth, that Churches truly keeping the Apostolicke doctrine, albeit they could not shew in writing their succession from the Apostles, yet are they to be counted Apostolicke Churches, *propter consanguinitatem doctrine*, that is, for their consanguinitie of doctrine.

But to come nearer, and to examine whether the Romane Church hath kept Apostolicke doctrine in their succession without all spot of heresie (as they affirme) or not. And first the chaire of Rome was not free from the heresie of *Eutyches*, as clearly appeareth by the sixt generall Councell, which was the third of those Councells which were gathered at Constantinople in the 12. yeare of the Empire of *Constantinus Pogonatus*, Anno 681. In this Councell *Macarius* Patriarch of Antiochia, and *Stephanus* his disciple stood up, and pertinaciouly defended the error of *Eutyches*, and were ex-

1. King. 19. 16

2. King. 19.

Mat. 28. 20.

The succession
of the Apostles

Question.

Neh. 7.

Answer.

Tertull. de
prescript. ad
uersus haeres.The alledged
succession of
the Romane
Church spot-
ted with here-
sie, schisme
and idolatrie.
Bucol. chron.

commu-

Hist. Maydeb.

Note.

The heresie of
the Collyridi-
ans renewed
& increased
by the chaire
of Rome.
Plal. 116. 1.

communicated by the Councell: yet they had defended their opinion by the Synodicke letter of *Honorius*, sometime Bishop of Rome, written to *Sergius* Bishop of Constantinople: whereby it was clearly knowne, that *Honorius* was infected with the errour of *Eutyches*: for the which cause *Honorius* Bishop of Rome after his death in the sixth generall Councell was also excommunicated as an Heretique. This is not vnkowne to some writers, who notwithstanding defend this opinion, that the Bishop of Rome cannot erre in matters of faith. *Onuphrius* saith, that the Acts of the sixth generall Councell containing a condemnatory sentence against *Honorius* Bishop of Rome, were corrupted by the Grecians, and that the Canons of this Councell, as they are set forth, are supposititious and false. Forsooth *Onuphrius* is a worthy advocate to pleade such a bad and reprobate cause. The faith of the Romanists leaning vpon two maine and principall grounds, vpon the authoritie of the Bishop of Rome, and vpon the authoritie of generall Councells, *Onuphrius* to uphold the one, vndoeth the other, and to cleare *Honorius* of all suspicion of heresie, he bringeth the generall Councell vnder a suspicion of falshood. Then let *Onuphrius* either produce the other true and vncorrupt acts of the sixth generall Councell, which he will neuer be able to do, or else for all his friuolous apologie, *Honorius* name is spotted with the blame of heresie. And of late dayes the Romane chaire hath not onely renewed, but also doubled the heresie of the Collyridians, condemned in the daies of *Epiphanius*. For the Collyridians, gaue onely some peece of diuine honour to the blessed virgin the mother of our Lord: but the Romane Bishops in suffering by their tolleration, conniuece, or rather allowance, the Plalter of our Lady (as they call it) to be printed, diuulged, and vsed by Christian people, wherein all the honour due to Christ, not excepting the sitting at the right hand of the Father, is attributed vnto the virgine *Marie*: in so doing, I say, they haue not onely renewed, but also doubled the heresie of the Collyridians.

In the Councell of *Basil* gathered Anno 1431. *Engenius* the

the fourth, then Bishop of Rome, was deposed by the generall Councell of Basil as a notable schismaticke and perturber of the peace of Christs Church. Yet his name is in the role of the Succession of Romane Bishops, and all those who haue sitten in the chaire of Rome since the dayes of *Eugenius* the 4. are successors to a periured schismaticke, iustly deposed by the generall Councell of Basil, with consent of the Emperour *Sigismund*. Now let Romanists aduise whether they will blame the generall Councell, or the Bishop of Rome *Eugenius* the fourth. If they blame the generall Councell, then the the generall Councell may erre, even in great and fundamentall points of their owne faith, for it leaeneth vpon the authoritie of the Bishop of Rome and Councels. And if they will blame *Eugenius* the fourth as a schismaticke and worthy of deposition, then is their Succession whereof they glorie so much, vtterly cut off since the dayes of *Eugenius* the fourth.

Eugenius the fourth Bishop of Rome a notable schismaticke.

Note.

As touching idolatrie, I dare boldly set the Romane chaire in higher degree then the idolatrous Iewes of old, of whom *Ieremie* speaketh, *that according to the number of their Cities was the number of their gods*. Now there are not so many Cities in Iuda, as there are Angels, Apostles, Martyrs, and Saints in heauen, to whom the Romane chaire giueth the glorie of Christ, and maketh them mediators of intercession. Therefore it is an impudent presumption to bragge of Apostolicke Succession, when as by heresie, schisme, and idolatrie, they haue so oft fallen, and yet continue in falling away from the footsteps of the Apostles.

The chaire of Rome defiled with idolatrie let 2. 28.

Note.

Now because commonly like errors haue like grounds, let vs consider what was the ground of the error of the Succession of *Aaron*, and thereby may easily be discerned the ground of the error of the alledged Apostolicke Succession. The posteritie of *Aaron* being reprooued by *Ieremie* the Prophet, tooke the reproofe in verie euill part, supposing that they were exempted from error in matters of religion, because of the promises of God made to the tribe of *Leuie*: and therefore they say, *Come, and let vs imagine some deuice*

Like errors haue like grounds.

Jer. 18. 18.

against *Jeremiah*: for the Law shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet. Come and let us smite him for his tongue, and let us not take heed to his words. The promises made to the tribe of *Leui* are contained *Deut.* 33. ver. 8, 9, 10, 11. And after the captiuitie of *Babylon*, *Malachi* making an ample declaration of the pro-

Mal. 2. 5. 6. 7.

mises made to *Leui*, saith, *My covenant was with him of life and peace: and I gaue him feare, and he feared me, and was afraid before my name. The Law of truth was in his mouth, and there was none iniquitie found in his lips: he walked with me in peace and equitie, and did turne many away from iniquitie. For the Priests lips should preserve knowledge, and they should seeke the Law at his mouth: for he is the messenger of the Lord of Hosts.* Of this promise of God spoken by *Moses*, and long after amplified by the Prophet *Malachi*, many did collect, that the successors of *Aaron* and *Leui* could not erre in religion: but how erroneous and false this conclusion was, the words of the Prophet *Malachi* immediatly after following do de-

Ibid. verse. 8.

clare: *But ye are gone out of the way, ye haue caused many to fall by the Law, ye haue broken the covenant of Leui, saith the Lord of Hosts.* If we had no more to alledge but these two testimonies, that *Jeremie* and *Malachi* did reprove the successors of *Leui* and *Aaron* of great errors and defection, notwithstanding the promises made to them and their posteritie, yet these two witnesses, being Prophets of God, do abundantly prooue, that the promises made to *Leui* and *Aaron* do not exempt their Succession from error in religion.

The Romane
Church like to
the successors
of *Aaron*.
Mal. chap. 2.

But marke another circumstance in the ground of this error of *Aarons* Succession, which was this; God made a promise conditionall, which they supposing to be absolute, tooke libertie to do what they listed. The conditions are clearly set downe by the Prophet *Malachi*, chap. 2. If they feared God, and conuerted others from their wicked wayes, and kept the key of knowledge, then they should be counted the Ambassadors of the Lord of hostes: but these conditions being broken, and they hauing gone out of the way,
and

and hauing caused many to fall by the Law, and hauing broken the couenant of *Leui*, they were so farre from being counted the Ambassadors of God, that God made them vile before all the people. Yea and the Lord cursed them, and cast doun vpon their faces, euen the douning of their solemne feasts, and made them like vnto it. This was the tragicall euent of *Aarons* successours, who opened one of their eares to heare the promise of God, but closed the other eare from hearing and marking the conditions that were required of them to whom the promise was made. *Ibid. vers 9.*
Ibid. ver. 3.

The Romane Church, not vnlke to the successors of *Aaron*, haue their eare opened to heare the promise of God made to the Apostles and their successors in these words, *Behold I am with you vnto the end of the world*: but they close their eares from hearing the condition required of the Apostles and their successors, contained in the same verse in these words, *teaching them to obserue all things whatsoever I command you*. Although they teach a doctrine repugnant to Christs commandement, yea and a doctrine of diuels, as *Paul* speaketh, yet must they be counted the Apostles successors, and that Christ is with them, and that they do not erre. But God will cast their douning in their faces, and make them like to it, that is, vile and filthie, as he did vnto the Priests of the Succession of *Aaron*. *Mat. 28. 20.*
1. Tim. 4.

If any man will obstinately contend, that the promise made to the Apostles and their successours was absolute and not conditionall, consider the inconueniences that will follow. Seeing this promise was not made to *Peter* onely, but also to all the rest of the Apostles and their successours, then as none of the Romane Bishops can erre in religion, because they are the successors of *Peter* as they alledge: so in like manner the Bishops of Ierusalem, Alexandria, Antiochia, Ephesus, Philippi, Thessalonica, Corinth, and diuerse other places, are all exempted from errour, because the Apostles and Euangelists preached and constituted Churches in all these places, and they are successors to the Apostles in that same sence that the Bishops of Rome are successors to *Peter*. And if none of all these *what inconueniences follow if the promise made to the Apostles successors be absolute.*

2. Theſſ. 2. 3.

theſe can erre, what priuiledge hath y Church of Rome aboue all other Churches? Or how can y be performed which was foretold by the Apoſtle concerning apoſtaſie that ſhould fall out, and the reuelation of the man of ſin, and child of perdition? For all the ſucceſſours of the Apoſtles being exempted from errour, what place could be giuen to Antichriſt, or what doore could haue bene opened to *Mahomet*, by whose deluſions the Orientall Church hath bene ſo miſerably abuſed?

The Apoſtles
had calling,
gifts and pre-
rogatiues ex-
traordinarie.
Gal. 1. 12.
Acts 7. 3.
Acts 8. 17.

But ſeeing the Apoſtles had ſome extraordinarie things, ſuch as calling, gifts, and prerogatiues: they were called immediatly by Chriſt, & were taught immediatly by his Spirit and mouth: they receiued from heauen the gift of tongues and languages, to vtter this celeftiall knowledge to all tongues and nations: they had power by impoſition of hands to conferre to others the gift of the holy Spirit. With theſe extraordinarie gifts they had alſo extraordinarie prerogatiues, that in teaching the doctrine receiued from Chriſt, they ſhould not erre. Now theſe who call themſelues ſucceſſors to the Apoſtles, they dare not claime the Apoſtles immediate calling, nor yet their extraordinarie gifts, but that which of all the reſt was moſt extraordinarie to the Apoſtles, viz. to be exempted from errour in teaching and writing, that is ſo faſt adhered vnto, that it is one of the principall grounds of the Romane faith in our dayes, that the Biſhop of Rome cannot erre in faith and religion. Yea ſo infortunate are the Biſhops of Rome of late dayes, that they would climbe vp to the higheſt top and preheminance of Apoſtolicke dignitie, to be exempted from errour, when as in things of leſſe importance they cannot attaine (as we ſpeake) to the Apoſtles garters.

Note.

This proud conceit of Apoſtolicke Succeſſion, with power of binding and looſing, and exemption from errour, made ſome of the Biſhops of Rome ſo high minded, ſo vaine and ridiculous, that learned Fathers aſſembled together in Councels, thought their pride more worthie to be receiued with ſcoffing words then with prolix refutations. Example whereof we haue in a Councell gathered at Rome in the
time

time of the Emperour *Otto* the first, about the yeare of our Lord 956. in which Councell *Iohn* the thirteenth, others write, Pope *Iohn* the twelfth, fled for feare of the Emperour *Otto*. Many grieuous accusations were giuen in against him, such as incest, murther, sacriledge, drinking to the diuell, admitting of boyes to be Bishops for money, with many other villanous things, yea and perurie in assisting *Berengarius* and his sonne *Albertus* against the Emperour *Otto*, contrarie to his promise and oath made before to the Emperour. Libertie being granted to Pope *Iohn* to appeare without feare, and to answer to the accusations objected against him, he being conuict in conscience would not appeare, but sent a short letter to the Councell, importing that he was *Peters* successor, and had power of binding and loosing, and by vertue of this power he bound them vnder paine of cursing, that they should not proceed to his deposition. To this proud letter the Councell gathered at Rome returned this answer, That Christ gaue power of binding and loosing to all his disciples as well as to *Peter*, but one of them, to wit, *Iudas*, by abusing his power, lost his power: onely he retained some power of binding, to wit, he had libertie to binde his owne necke to the gallows. In which words they call him *Iudas*, and bid this vile beast go and hang himselfe if he list. *Platina* calleth *Iohn* the thirteenth, *homo sceleratissimus*, a most wicked man. *Onuphrius* the aduocate of all wicked causes bluseth, and dare not stand at the barre to pleade the cause of *Iohn* the twelfth, the predeceffour of *Leo* the eight, for both are one man, he whom *Platina* calleth the the thirteenth, and he whom *Onuphrius* counteth the twelfth. The Bishops of Rome might haue bene admonished by this one example (if there were no more) not to be high minded, and not to climbe to the supream top of Apostolicke preheminance. In a word the Bishops of Rome of late yeares are more like to the successours of *Caiaphas* (who would needs haue Christ to stand before his iudgement seat, and iudge of Christ, his doctrine and disciples) then they are like to the successours of *Peter*: for I can see no inexcusable boldnesse

Note.

Hist. Magd.
Cent. 10.
cap. 9.
Platina.

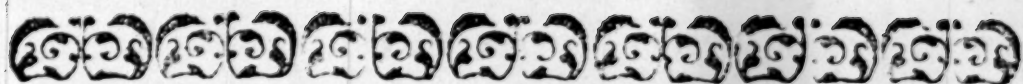
Iohn 18. 19

in *Caiaphas* condemning Christs doctrine, but I find the like in the Romane Church, that vsurpeth authoritie ouer the written word, ouer Councils, and consequently ouer Christ himselfe.

Simil.

To conclude this treatise, I compare Succession, whereof the Romane Church braggeth so much, to the way that lay betweene Samaria and Ierusalem: this way led the people of Ephraim, Manasse, Issachar, Zabulon, Nephthali and Aser to Ierusalem, when they set their face Southward, and when they went vpward; but the same way againe led them from Ierusalem when they turned their faces Northward, and when they went downward. Euen so if a man set his face toward heauenly Ierusalem, he shall find a number of holy successors of the Apostles, in puritie of doctrine, honestie of conuersation, and patience in suffering, that shall leade him to Christ, and to the heauenly Ierusalem: but againe, it is as certaine, if a man will set his face Northward, to defection, to backsliding, and to preferre the traditions of men to the ordinances of God, there shall not want a number of guiders in the roll of personall successours (as they call it) to the Apostles, who shall leade him from Ierusalem to Samaria, and from the mountaine of God to the valley of Benhinon. Therefore while we are in the way, take heed what way our faces are set, whether to Ierusalem or to Samaria; and if they be set to Ierusalem, let vs follow those sure guiders who were true successours to the Apostles, and they shall indeed leade vs to Christ, to the heauenly Ierusalem, and to the glory which in heart and minde we waite for, whereunto God leade vs for his Christs sake, Amen.

THE



THE VII. TREATISE.

Of Purgatorie and prayer for the dead.

THE ARGUMENT.

I. That Purgatorie and the worshipping of reliques are errors borrowed from the Pagans, and that Plato was the first author of Purgatorie. II. That the handmaids going before Purgatorie were, 1. the opinion of mans owne satisfactions. 2. prayer for the dead and that the handmaid following Purgatorie, was Pardons, or Indulgences. III. An exhortation to detest the original of Purgatorie. IIII. Why foolish people are addicted thereto. V. An exhortation to Papists. VI. That the fault and punishment of sinne are both abolished in Christ. VII. A confutation of those arguments whereby the Papists seeke to establish Purgatorie, being of diuerse sorts. 1. of those which are brought out of the old and new Testament. 2. of those which are taken out of the bookes of ancient fathers. 3. of those which are grounded upon untrue visions, foolish dreames, and alledged apparitions.



IN the third Centurie also the opinion of Origen about Purgatorie paines before a man can enter into the kingdome of heauen, giueth me manifest occasion to speake of Purgatorie. In the beginning of this treatise I protest, that I detest the worshipping of reliques, and the conceit of Purgatorie fire, as two heads of doctrine borrowed from Ethnickes and Pagans. The bones of *Theseus* (saith *Plutarch*) being transported and placed in the middle part of the towne of Athens, they honoured his ashes as if he himselfe had bene returned to the towne, and gaue vnto him all these diuine honours, calling him *φύζιος*, that is, he who diuerteth euill from them: also they call him *προστατικός & βοηθητικός*, *ἢ* is, a patron and an helper: *προσδεχόμενος τὰς τῶν ταπεινότητων δαίσεις*, that is, who receiueth the supplications

Similitude.

Plato the first
author of Purgatorie.

His opinions
concerning
the soules.

supplications of the humble. What was this else, but to honour *Thesens* with diuine honours? And the excessive honours attributed to the reliques of Saints in the Popish Church, with confidence to be helped and better heard of God because they were prostrate before the reliques of Saints, what was it else but a counterfainting of the superstition of the Pagans? In like manner the opinion of Purgatorie is but an Ethnicke inuention, and *Plato* seemeth to be the first authour of it, (except any man of greater reading can reduce it to a more ancient beginning:) for *Plato* in his dialogue called *Phedo. vel de anima*, hath three opinions concerning the soules of men. First, he thinketh that the soules of men who haue liued a very honest and vnreprooueable life, when they depart out of their bodies, they go to a place of vnspeakable happinesse. Secondly, he thinketh that the soules of men who haue continued in incorrigible wickednesse, they go to a place called Tartarus, there to be punished with endlesse paines. These two foresaid opinions *Plato* by his traueilling to Egypt (where the people of the Iewes had remained a long time) might haue learned, to wit, that the soules of good men go to heauen, and the soules of euill men go to hell. But *Plato* thought by Philosophie to mend the want that was in ancient Theologie, and he deuised a third place wherein soules should be both tried and purged, and after suffering of paines should be set at libertie, namely the soules of men who had heauily grieued their parents, and afterward repented, or had committed filthie murthers, and afterward repented, these mens soules (I say) according to the opinion of *Plato*, behooued to go through infernall floods, specially through Acheron, Cocytus, and Phlegeton, to be tried and purged, and in the end to be set at libertie, prouiding they had fully satisfied the persons whom they had offended. These beginnings of *Platoes* conceits had neuer hurt Christian religion, if *Clemens Alexandrinus*, and after him *Origen* had not mingled prophane Philosophie with Theologie. But when the question is ripped vp to the very ground, the defenders of Purgatorie fire, and worship-
ping

CANT. 3. Of Purgatorie, and Prayer for the dead. 89

ping of reliques, haue cause to be ashamed, as disciples of Pagans, and not of the holy Apostles, in these two points of doctrine.

The error of *Clemens* and *Origen* hath bene very pernicious to the Church of God, because they borrowed not from *Plato* siluer and gold, as the Iewes borrowed from the Egyptians, by warrant of Gods commandement, but they borrowed chaffe and dounge, lies and fables, which sometime spreading, sometimes growing, sometimes altering the first similitude fashioned in the combes of *Plato*, in the end became an article of Popish faith, and was so straitly vrged, that they who would not belecue the fained fire of Purgatorie, were burned as Heretiques with true flames of tormenting fire.

Foolish borrowing.

Exod. 12. 1.

And this is a foolish thing to follow any man further then he doth follow Christ, and the warrant of the written word of God. And therefore the fift generall Councell, Anno 551. (as wise behind hand) was compelled to examine the bookes of *Origen*, and to excommunicate him (albeit dead long before) and to condemne his bookes and vaine opinions, specially about his Purgatorie.

1. Cor. 11. 3.

This Origenian error before it was seriously impugned, it was changed to the worse, and grew nearer to the original of *Platoes* Phlegeton againe: for *Origen*, spake of a fire that should burne at the latter day which all men behooued to passe through before they could enter into the place of refreshment, but *Plato* in his dialogue *Phedo*, spake of a flood of fire, wherein men behooued to be tried and purged immediatly after their soules were separated frō their bodies: and what soules I pray you? not the soules of the best men which went to heaven, nor the worst men, for they went to hell, but the soules of men that were of a mid rancke, neither verie good, nor verie euill. This opinion, I say, somewhat nearer to the opinion of *Plato* then to the opinion of *Origen*, began to take place about the foure hundredth yeare of our Lord, as the distinctions of *Augustine* clearly witnesse: *Valde boni, valde mali, non valde mali*, that is, verie good, verie euill,

Error growing worse and worse.

The error of Purgatorie fire misliked by *Augustine*, but not fully impugned. *August. Enchir. ad Laurent.*

euill, not verie euill. Thus wandering errours once taking place, became like vnto a fretting canker, euerie day worse & worse. If any man thinke strange that so vile an errour, neither agreeable to Scripture, neither yet to it selfe, (but changing the similitude of it as the Chameleon doth his colour,) preuailed wonderfully, and was so fastened into the peoples hearts, that scarcely can it be rooted out of their minds in our dayes: to this I answer, that besides the authoritie of the Fathers aboue specified who were entangled with errour, euen they also who found out the opinion of Purgatorie fire to be erroneous and repugnant to Scripture, yet did they not fully and in all points impugne this false and lying doctrine, but onely in part. As namely *Augustine* refuteth that part of *Clemens* and *Origens* opinion, wherein they thought that the diuels and wicked men, after suffering of long torments may possibly be forgiuen and find mercie. By one place of Scripture he vtterly vndoeth that opinion, *Depart into the everlasting fire, prepared for the diuell and his angels.* And in the booke of the Reuelation: *And they shall be tormented night and day, for euer and euer.* Yet the other part of the errour, that tooke deepe roote in his dayes, *Augustine* knew it better then he impugned it, lest he should gain-say the receiued opinion among all the people, who thought that the soules of many men after their death, were tormented with fire for a while, vntill a full satisfaction were made for the faults that men committed in their life-time. Against this opinion *Augustine* speaketh but softly: *Non valde coarguo, for sit an verum est*, that is, I do not greatly reprocue it, possibly it is true. This was also some strengthening of errour, that it was not fully in all points and clearly refuted by godly Fathers, whose comporting with the weakenesse of the people in a part *Chenuicius* himself calleth prudence and wisdom: but serious impugning of erroneous doctrine had bene more agreeable to the will of God. Alwayes *Augustine* in his doubtfull speech giueth no ground to Papists to make vp a new article of faith about Purgatorie. For like as Constantinople was a great Citie, yet when it was shaken with an earthquake

Mat. 25. 4.

Apoc. 20. 10.
August. lib.
20. de Ciuit.
Dei.

Ibid. lib. 21.
cap. 26.

Chenuicius.

CENT. 3. Of Purgatorie, and Prayer for the dead. 91

quake three dayes and three nights, no man taried in that great towne to build a new house during that time: euen so *Simil* *Augustine* is a great doctour, yet when he taketh him *Note.* to *forſitan* or parhaps, this is not a ſure ground to leane vnto.

This vnhappy conceit of Purgatorie fire had many *Many hand-* handmaids waiting vpon her, ſome going before, and o- *maids of Pur-* thers following after her. Before the conceit of Purgatorie *gatorie.* goeth an opinion of our owne ſatiſfactions. For the faults committed by vs after Baptiſme, if we do not perfectly ſatiſfie *1. The opinion of* for them before our death, it reſteth that in Purgatorie fire *our owne ſa-* we ſhould abſolue the reſt of our penance that is vnfulfil- *tiſactions.* led. How much this firſt handmaid derogateth from the glorie of Chriſt, the Apoſtle witneſſeth when he ſaith, *1. Iohn 1. 7.* *The bloud of Chriſt purgeth vs from all ſinne*, making no exception of ſinnes committed after Baptiſme. The other handmaid preceeding the conceit of Purgatorie, is Prayer for the dead, *2. Prayer for* albeit in the old and new Teſtament there is not one exam- *the dead.* ple of praying for the dead. Pardons followed (ſometimes *3. Pardons.* called Indulgences in another ſence then now they are:) theſe pardons, I ſay, are the handmaids following Purgatorie, by which the Biſhop of Rome (as abſolute commander of Purgatorie) hath made vnto himſelfe infinite gaine.

Before I proceed any further, I exhort all true Chriſtians, *An exhorta-* as they deteſt Paganisme, euen ſo to deteſt all Ethnick er- *tion to deteſt* rours, when they are creeping into the ſanctuarie of God. *the originall* The golden Eagle of the Romanes was more abominable, *of Purgatorie.* when it was ſet vp in the Temple of Ieruſalem by *Ioſeph. de bell.* Herod, *Iud. lib. 1.* then when it was ſet vp in the Capitoll of Rome. And the *cap. 21.* image of *Caius Caligula* ſent to *Petronius* his Deputie to be *Ioſeph. antiq.* ſet vp in the Temple of Ieruſalem, made all the Iewes agaiſt, *lib. 18. cap. 11.* and they were more willing to die, then to ſee their Temple ſo filthily abuſed with idolatrie. It is more ſeemely that the golden Eagle and image of *Caius* remaine at Rome, where they were firſt fashioned, then to be brought to the Temple of Ieruſalem. And it is more ſeemely alſo that the opinion of Purgatorie remaine in the ſchoole of *Plato* at Athens, or in the

Similitude.
Luke 15. 24.

the schoole of *Clemens* at Alexandria, then to send it abroad through all Christian congregations to be beleecued. For Christians ought to be like to the forlorne sonne, after he returned home againe to his father. He was so well fed and clothed in his fathers house, that he would not eate any longer of huskes and the food of Swine. Euen so our heavenly Father hath fed vs with that Manna that came downe from heaven, and it is no time now for vs to be fed with huskes of *Platoes* schoole any longer.

*Preposterous
feare and credulitie of people uphold
Purgatorie.*

The cause wherefore foolish people are so addicted to Purgatorie, albeit it be but an Ethnicke inuention, is this, a carnall affection that men carrie toward their defunct parents or friends, to whom they are so affectionate, that if any action done by liuing men could helpe them that are dead, they would do it with all their heart: and of old time it was a custome, that when men were lately departed this life, their friends would thrust the Sacrament in the mouth of the dead body, meaning thereby to procure some reliefe to the soule; which custome was condemned in the third Councell of Carthage, Canon the sixt, in respect Christ that biddeth giue the Sacrament with this commandement, *Take, eate*, but dead bodies can neither take nor eate. Also it was carnall affection, not ordered with knowledge, that mooued friends so to do. And in our dayes men that are in heauinesse and full of affection towards their owne friends, are both timorous and credulous: so timorous, that they feare that their friends after death should be pined in Purgatorie: so credulous, that they belecue that the prayers and almes deeds of the liuing, their saying of Masses, or buying of pardons can helpe the dead, either to mitigate their paine, or to procure vnto them hastie reliefe out of paine. If these two grounds could be remooued, that simple people would not preposterously be both timorous and credulous, the conceit of Purgatorie would cease.

*An exhorta-
tion to corri-
gible Papists.*

Papists themselves that are corrigible I would exhort before I answer to their arguments, that they would do this honour to Iesus Christ, not to make his maiestie like vnto

Adonijah,

CANT. 3. Of Purgatorie, and Prayer for the dead. 93

Adonijah. This proud man called *Joab* the Captaine of the host, and *Abiathar* the Priest, and the kings sonnes except *Salomon* to a banquet, & by not inuiting to that banquet *Salomon* and *Bathsheba* his mother, and *Nathan* the Prophet, and *Zadock* and *Benaiab*, no doubt he was minded to bring innocent people vnder the guiltinesse of treason, as their speeches to *Dauid* clearly declare, that they foresaw this inconuenience. But Iesus Christ is not like vnto *Adonijah*, to seeke a quarrell against innocent people, whom he himselfe hath purged from all sinne in the precious fountaine of his blood. Will the Lord Iesus after he hath purged vs from all spot of sinne in the fountaine of his owne blood, send vs to Purgatorie when we dye, and not call vs to that celestially banquet of endlesse pleasure in heauen: seeing the not calling of vs to that banquet importeth a disliking and casting off of vs, as *Adonijah* disliked *Salomon* and his mother, and *Nathan* the Prophet, and the rest whom he inuited not to his banquet? Surely whomsoever the Lord hath loued so dearly, that he hath purged them from all spot of sinne by his blood, he will not be vnkind to them, by sending them to Purgatorie when they should be inuited to his banquet.

Now in this disputation of Purgatorie fire, a solide ground is to be layed downe, that euery man may know of what sort of paines after this life we dispute. All paines are either temporall or eternall. Of eternall paines there is no disputation in this treatise. Temporall paines (say we) are inflicted vpon men onely in this life, for their amendment, if they be of the number of Gods elect, or else are forerunning tokens of euerlasting wrath, if they be of the number of the reprobate. For this cause the Apostle saith, that there is no chastisement ioyous for the present, vntill it bring forth the good fruite of righteousness. And here he declareth clearly, that temporall chastisements are inflicted vpon the godly for their amendment.

On the other part, the prophecie that was in the mouth of *Zareb* the wife of *Haman* (albeit grounded onely vpon experience) yet it declareth that the downe-fall of wicked

men

1. King. 1. 10.

Simil.

1. Ioh 1. 7.

The use of
temporall
paines.

Heb. 12. 12.

Hester. 6. 13.

men is a forerunning token of a greater downefall to follow after. And this is a short summe of our opinion of temporall punishments. But Papists defend, that even after this life there is temporall punishments in Purgatorie, the suffering whereof satisfieth God for offences committed by men when they were aliue, and purgeth them that their soules may be meet to go to heaven.

Fault and punishment thereof both abolished in Christ.

Rom. 8.1.

August. de verb. Dom. ser. 17.

This opinion of theirs is linked with another absurd opinion, that when our sinnes are freely forgiven, we are not absolved both from guiltinesse and paine, but from guiltinesse onely, but it remaineth still that we should suffer paines, yea such paines, whereby we satisfie for our sinnes committed after Baptisme: what is this else but to make vs our owne fauours in part, and manifestly to contradict both Scriptures and Fathers? for the Scripture plainly saith, *There is no condemnation to them that are in Christ, who walke not after the flesh, but after the Spirit.* And *Augustine* saith, *Culpa est quod misistus es, poena quod mortalis es. Christus suscipiendo poenam & non culpam, & poenam deleuit & culpam*: that is, thy fault is this, that thou art vnrighteous, thy punishment that thou art mortall, but Christ by taking vpon himselfe our punishment and not our fault, hath abolished both our fault and our punishment.

Places of the old Testamēt abused for establishing of Purgatorie.

Psal. 66.12.

Arguments brought in to proue Popish Purgatorie, are of three ranks. First, some arguments taken out of the words of Canonike and Apocryph Scripture. Secondly, out of the writings of Fathers. Thirdly, out of visions, dreames and apparitions, whereof some are put in writing for a memoriall to the posteritie. In the booke of the Psalmes it is written, *We passed through fire and water into thy rest*: Here say they, mention is made of Purgatorie fire. But *Augustine* writing vpon this Psalme doth expound it otherwise. The fire, saith he, burneth, the water rotteth, both are to be feared, the burning of trouble, and rotting of water. When there are disasters and vnhappy things in this world, they are like vnto fire: when we are in prosperitie and all things plenteously abound, this is like water. This is the exposition of *Augustine*.

Augustine

CENT. 3. Of Purgatorie, and Prayer for the dead. 95

stine. In the prophetic of Zacharie it is written, *Thou also shalt* Zach 9 11.
be saved through the blood of thy covenant, I have loosed thy pri-
soners out of the pit wherein is no water. Is this also spoken of
Purgatorie? There is in that Chapter a prophetic of Christ,
of his office, humilitie, power, loue, and the operative ver-
tue of his blood, by which blood being his owne blood, and
the blood of the euerlasting covenant of God, we who were
sinners and bond-men of Satan are set at libertie, and we who
were heires of hell and condemnation, are freed from that
terrible pit wherein there is not one drop of consolation, and
so Christ hath found out to vs by his foresaid suffering *ἀνάστα* Heb. 9 11.
ἀντρωπον, as the Apostle saith, that is, euerlasting redemption.
This is the true sence of that place, for Scripture conferred
with Scripture will find out the right meaning of Scripture:
but the wresting of Scripture to the conceits of our mind, is
a perpetuall detaining of vs in blindnesse and ignorance. To
this agreeth well the exposition of *Augustine*. In like manner
in the prophetic of Malachy: *Behold I will send my messenger,*
and he shall prepare the way before me: and the Lord whom ye
seeke, shall speedily come to his temple: euen the messenger of the
covenant whom ye desire: behold he shall come, saith the Lord of
hosts. But who may abide the day of his comming? and who shall
endure when he appeareth? for he is like a purging fire, and like
fullers sope. And he shall sit downe to trie and fine the siluer: he
shall fine the sonnes of Leui, and purifie them as gold and siluer,
that they may bring offerings vnto the Lord in righteousness. If
we credite the holy Euangelists, this is spoken of Christs fi st
comming, and of *Iohn Baptist* his forerunner, and of the ef-
fectuall ministerie of the Gospell in purging sinne. But Pa-
pists, not conferring Scripture with Scripture, wheresoeuer
they find fire or darknesse, or a deepe pit and dungeon, or a
terrible tempest, there they thinke mention is made of Pur-
gatorie, as I could easily prooue by many other places: but
let these suffice for examples of the old Testament wrested
and abused.

In the new Testament it is said, *And whosoever shall speake*
a word against the Sonne of man, it shall be forgiven him, but who-
soever

Note.

Aug de Ciuit.
 Dei, lib. 18.
 cap. 35.
 Theod. in
 Zach. cap. 9.
 Mala 3. 1. 2. 3.

Mat. 11. 10.
 Mar. 1. 2.
 Luk. 1. 76.

Places of the
 new Testa-
 ment abused.

Mat. 12. 32. *Whoever shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.* Of these words it is inferred, that some faults shall be forgiven in the world to come, albeit the sinne against the holy Ghost shall neuer be forgiven. The true sence and meaning of these words is set downe by the Euangelist *Marke* in these words,

Marke 3. 29. *But he that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is in culpable of eternall damnation.* What needeth further requisition, when the Spirit of God hath interpreted his owne meaning? Againe it is said in the new Testament:

1. Cor 3. 11, 12, 13, 14, 15. *For other foundation can no man lay, then that which is laid, which is Iesus Christ: And if any man build on this foundation gold, siluer, precious stones, timber, hay or stubble, euery mans worke shall be made manifest: for the day shall declare it, because it shall be reuealed by fire: and the fire shall trie euery mans worke of what sort it is. If any mans worke that he hath built thereupon abide, he shall receiue wages. If any mans worke burne, he shall lose, but he shall be saued himselfe: neuerthelesse yet as it were by fire. The last of these verses is brought forth as a testimonie of Scripture proouing Purgatorie fire: and so much the rather because Saint *Ambrose* doth so expound the foresaid verse. Let vs therefore with *Ambrose* agree vpon all the rest, and controuert onely vpon the last verse. The foundation is Christ, the gold, siluer, and precious stones, is true and solid doctrine, the timber, hay, and stubble, is friuolous doctrine: the triall by day, and fire, is a triall by the word of God, full of light as the day, and mightie in operation as the fire. In this triall he whose doctrine is authorized and not ouerthrowne by the word, he hath double aduantage: first his worke standeth, next himselfe shall be rewarded as a good builder. But if in the triall a mans doctrine be found friuolous, albeit not hereticall, he shall sustaine double losse. First he shall see his doctrine ouerthrowne by the light and fire, that is, by the word of God: next, albeit himselfe shall be saued, because he adhereth by faith to the foundation, yet because he hath bene a slothfull teacher in teaching friuolous things, with a glorious shew of eloquence in stead of solid*

This place expounded.

and

CANT. 3. Of Purgatorie, and Prayer for the dead. 97

and necessarie things, he shall be saued by fire, that is, as we say, he shall be cast into the fornace of temporall troubles, to learne repentance and amendment in this life, wherein onely is time and place of repentance. But the Papists thinke that men after their death shall be cast into the fire of Purgatory, there to satisfie for their fault, and after satisfaction to be purged and saued. Here first note, that the Apostle vttering by a continued allegorie the estate of those who build vpon the right foundation any kind of doctrine, either solid or friuolous, in the end he persifteth his allegorie, comparing the chastisements of God sent for our amendment vnto fire. This agreeth better then to interpret all the rest allegorically, and the last words in a simple meaning without any figure, and to father that opinion vpon *Paul* whereof neither he nor any other Apostle maketh mention in their writings. Next, consider that they would seeme to be followers of the interpretation of *Ambrose*, when as their conscience (I meane of those that are learned amongst them) knoweth the contrarie, that *Ambrose* meaneth that fire at the latter day whereof *Origen* writeth, but not that Purgatorie fire immediatly after the issue of this life, whereof the Papists speake. Indeed if Purgatorie fire should be set forth as an article of Christian faith, it should be grounded not vpon allegories or obscure places of Scripture, but vpon cleare and plaine places, as all the ancient Fathers in one voyce do consent; but this place of Scripture is an allegorie and an obscure place. *Origen* and *Ambrose* take it in one sence, the Papists take it in another sence, we take it in the third sence, and some of their owne scholasticke Doctors are so dashed with the varietie of diuerse interpretations, that they dare determine nothing certainly, but say, that with the fire of Purgatorie, or with the fire of tribulation, or with the fire that goeth before the face of the great Iudge, men who haue committed veniall sinnes shall be purged and saued. When their owne scholasticke Doctors are in such doubts, there was no time to step forward, and to make it an article of their faith.

Thomas Aquinas in 1. Cor. 3

The chiefe place cited out of the Apocrypha bookes is

H

Macabees

A place out of
the booke of
the Macca-
bees for con-
firmation of
sacrifice for
the dead, and
consequently
of Purgatorie.

Macab. 2. Chap. 12. from the 40. ver. to the end of the Chapter, in these words, *Now under the coates of euery one that was slaine, they found iewels that had bene consecrated to the idols of the Iamnites, which thing is forbidden the Iewes by the Law. Then euery man saw that this was the cause wherefore they were slaine. And so euery man gaue thanks vnto the Lord the righteous Iudge, which had opened the things that were hid. And they gaue themselves to prayer, and besought him that they should not be destroyed for the fault committed. Besides that, noble Indas exhorted the people to keepe themselves from sinne, for so much as they saw before their eyes the things that came to passe by the sinne of those that were slaine. And hauing made a gathering through the companie, sent to Ierusalem about two thousand drachmes of siluer to offer for a sinne offering.* Hitherto doth the author of that booke write the historie of that fact, which was done by *Indas Maccabeus* and his souldiers. First they were about to burie the dead bodies of their brethren who were slaine in the battell fighting against *Gorgias*. Secondly, they found secretly couered vnder their garments iewels consecrated to idols. Thirdly, they acknowledged this to be a sinne, and to haue bene the cause of the destruction of their brethren. Fourthly, they thanked God who discovered this secret: for the punishment of their slaine brethren was an admonition to them that were aliue to abstaine from the like fault. Fifthly, they gaue themselves to prayer, fearing lest the whole armie should be plagued by God for the fault committed by a few in number of the armie, as the fault of *Achan* troubled the whole host in the dayes of *Ioshua*. Sixtly, to prayer is added an exhortation of *Indas* to abstaine frō the like faults. Seuently a collection is gathered to be sent vp to Ierusalem, that a sin-offering might be offered, not for the dead, but for the liuing, who had not searched out the faults of the host diligently as became them, and therefore there was some guiltinesse also in them. The rest that followeth is the opinion of the author of that second booke, in these words, *Doing very well and honestly that he thought of the resurrection: for if he had not hoped that they which were slaine should rise againe, it had bene superfluous and vaine to pray for the dead. And therefore he perceiued*

Iosh. 7 5.

CANT. 3. Of Purgatorie, and Prayer for the dead. 99

that there was great fauour laid up for those that died godly. (It was an holy and a good thought.) So he made a reconciliation for the dead, that they might be deliuered from sinne. When I reade this opinion of the author of the second booke of the Maccabees, I am nothing moued with it: first because it seemeth to be a lye, that *Iudas Maccabeus* sent to Ierusalem to offer sacrifice for the dead. He knew the Law of God, and fought for the Law of God, wherein was no sacrifice for the dead, nor yet example in all the old Testament that any man did offer sacrifice for the dead: but this author bringeth in *Iudas* Note. fighting with his sword for the Law, and with his alledged sacrifice against the Law. And it is lesse inconuenient to rub this foule spot vpon the vnwise writer, then vpon that wise, valiant, and godly man *Iudas Maccabeus*. And I am the bolder to lay this fault vpon the writer, rather then vpon the valiant Captaine of whom he writeth, because in other places also he taketh boldnesse to commend things forbidden in the Law of God, as namely the fact of *Rhasis* in slaying of himselfe. Likewise I am emboldened to do it, because I reade this same history in other authors more worthy thē this man 2. Mac. 14. 46. is, who impute no such fault to *Iudas Maccabeus*. Ioseph. antiq. lib. 12 cap. 12. If any man shall thinke me presumptuous in charging the writer of the booke rather then the worthy gouernour with a fault, let him vnderstand, y the truth of God is in nothing empaiied, albeit there had bene a fault in both, that is, in *Iudas* doing a thing repugnant to the Law, and in the author, praying a thing done contrarie to the Law. For like as there was no grace in *Dauid* that could grace his adulterie: euen so there was no gift in *Iudas Maccabeus* that could excuse his offering of a sacrifice for the dead, which no man did before him in the old Testament, and no man is found to haue followed him in the new Testament, as saith *Chernicius*. Simil.

In the next place arguments are brought out of ancient Fathers, to proue Purgatorie by their Prayers for the dead. For after this manner they reason. If soules of men departing from their bodies went straight wayes either to heauen or hell, what needed prayers for the dead? for they who are in

By the prayers made for the dead of old, Purgatorie cannot be sufficiently confirmed.

heauen are in glorie and rest, and they who are in hell cannot be supported by prayers. But (say they) the ancient Fathers prayed for the dead, whereby it is cleare that they beleeued a third place, to wit, Purgatorie, wherein the soules of some men are tormented, and have need of the support of the liuing. But the consequence is very false: for they cannot be ignorant that in *Cyprians* dayes the names of holy martyrs were mentioned in prayers at the ministratiō of the holy Sacrament, yet no man thought that the martyrs were pained in Purgatorie. In like manner *Ambrose* affirmeth that he will pray for the soule of *Valentinian* the second, of whom he said before, *eterna vita fruatur voluptate*, that is, he enioyeth the pleasure of eternall life. And *Nazianzen* prayeth for his brother *Cesarus*, of whose rest with God he had the like hope. All these prayed for the dead without any opinion of Purgatorie. And therefore *Lindanus* for all his confident assertion that Purgatorie is fully prooued by the testimonies of *Augustine* and *Chrysostome*, who make mention of the prayers for the dead, the one calling it a custome vsed by the whole Church, the other calling it a tradition of the Apostles, yet I say, neither of these two beleeued Purgatorie. *Augustine* doubted of it, and *Chrysostome* knew it not, as *Lindanus* lib. shall be declared God willing.

Cyp. lib. 3. Epist. 6.

Ambros. de obitu Valentiniani.

Nazianz. orat. 7.

Aug. ser. 32. de verbis Apostoli.

Chrys. hom. 3. ad Phlippenis.

Lindanus lib. 4. 63.

The place of Augustine ser. 32. de verbis Apostoli examined.

Aug. Confess. lib. 9. cap. 12.

But now let vs examine these two places whereunto *Lindanus* leaneth as infallible grounds, and surer then that any exception can be taken against them. *August. serm. 32. de verbis Apostoli.* It is not to be doubted that the dead are helped by the Prayers of the holy Church, and by the healthfull sacrifice and almes deeds that are bestowed for their spirits, in such sort, that God dealeth more gently with them then their sinnes haue deserved. First, I doubt if this be a Sermon of *Augustine*. It seemeth rather to be a Sermon of *Beda*, who liued long after *Augustine*, because all this Sermon is found in *Beda*, writing vpon 1. Thess. Next, like as *Augustine* doubted of Purgatorie, so likewise he doubted if it were lawfull to pray for the dead, as his owne words testifie: after he had prayed for the soule of his mother *Monica*, he subioyneth this: *If any thinke*

CENT. 3. Of Purgatorie, and Prayer for the dead. 101

I have done wrong in praying in few words for her who prayed so oft for me, let him not mocke me, but if he hath great charitie, let him weepe for my sinnes to the common father of all Christs brethren. If Augustine speake so doubtfully of Purgatorie, and of Prayer for the dead, Lindanus had no great ground to proclaime the triumph of victorie for this alledged Sermon of Augustine.

The place cited out of *Chrysostome* writing vpon the first Chapter of the Epistle of *Paul* to the *Philippians*, Homil. 3. *The place Chrysostome Homil. 3. in Epist. ad Phillip. exa. mined.*
 Οὐκ εἰκὴ ταῦτα ἐνομοθεῖν διὰ τῶν ἀποστόλων τὸ ἐπὶ τῶν φρικτῶν μυστηρίων μνήμην, γίνεσθαι τῶν ἀπελθόντων, that is, It was not in vaine that the Apostles constituted this as a law, that in the reuerend mysteries a remembrance should be made of those y are departed. For answer. First, I demand of *Lindanus*, if all those of his religion beleue this that *Chrysostome* speaketh, that Prayer for the dead in time of celebration of the holy Cōmunion is an Apostolicke tradition? Is *Gregorius* the first in that opinion, who affirmeth that the Apostles in ministring that holy Sacrament vsed no other prayer but onely the Lords Prayer? Is *Platina* in that opinion, who writing the life of *Xistus* the first, saith thus, *Petrus enim ubi consecrauerat oratione Pater noster usus est?* that is, when *Peter* consecrated, he vsed the Prayer, Our Father. This being the opinion of the most part of the Romane Church, that the Apostles vsed no other prayer but onely the Lords prayer before the ministration of the holy Communion, how can they adhere to this place of *Chrysostome*, who calleth it an Apostolick institution, to make mention of the dead in those prayers? Secondly, I demand of *Lindanus* (if the passages in that Homilie be not excused by the figure Hyperbole) how doth *Chrysostome* agree with himselfe, when he speaketh of them that are departed this life without Baptisme: he saith that they are ἐξ αὐτῶν βασιλείων μετὰ τῶν καταδίκων, μετὰ τῶν κατεγνωσμένων, that is, They are without the pallace, with them who are appointed for paine, and with them who are condemned. Which opinion, or rather hard and mercilesse sentence, he would confirme by testimonie of Scripture, *Except a man be* Iohn 3. 5.

borne of water and the holy Ghost, he cannot enter into the kingdome of heauen, and yet a little after, for such he biddeth distribute almes to the poore; and this distribution of almes saith he, *οὐκ ἔστιν πρὸς αὐτοῖς παραψυχὴν*, that is, it worketh some refreshment vnto them. What is this that *Chrysostome* speaketh? persons whom he calleth condemned, and perpetually excluded frō the kingdome of heauen may haue some refreshment of y almes deeds done by their friends on earth? In this *Chrysostome* neither agreeth with Scripture nor with himselfe: he agreeth not with Scripture, because it is plainly said, Luke 16. 24. that not so much as a drop of cold water can be ministred to those that are condemned. He agreeth not with himselfe, in one word counting them perpetually excluded from the kingdome of heauen, and soone after speaking of some refreshment that they may get by actions done by the liuing. Are we more louing, kinde, and mercifull, then *Abraham*, in whom loue and all true vertues are perfected; yet he saw no refreshment to a condemned man? Thirdly I demand of *Lindanus* and those that be of his opinion, if *Chrysostome* were as deepe in the opinion of Purgatorie as in the opinion of Prayer for the dead? *Chrysostome* neuer knew what Popish Purgatorie meant, because in his time men who died in the faith, albeit not altogether faultlesse, yet they were conueyed to the burial places with torches, and hymnes, & spirituall songs. And wherfore were these funerall rites vsed, saith *Chrysostome*? Do not we conuey them (saith he) as victorious warriours? Do we not praise God, because he hath crowned with glory him who is departed? The funeral Psalme that was vsually sung was the the 116. Psalme (the 7. verse whereof is this) *Returne my soule vnto thy rest: for the Lord hath bene beneficiall vnto thee*: this was not to Purgatorie, but to endlesse rest. But to speake freely what I thinke of that ancient Father *Chrysostome*, in calling Prayer for the dead an Apostolicke tradition, I thinke he hath spoken hyperbolically, calling all those opinions Apostolicke traditions, which were deliuered to him by good men, who kept the chiefe heads of Apostolicke faith, and this amongst the rest (albeit no
article

*Chrys. in cap.
2. Epist. ad
Heb. Hom. 4.*

CENT. 3. Of Purgatorie, and Prayer for the dead. 103

article of faith) yet being deliuered to him by Christians more ancient then himself, he calleth it by a figure an Apostolicke tradition. But the conceit of Popish Purgatorie neuer entered into the hearts of *Nazianzenus*, *Basilus*, *Athanasius*, (albeit *Damascene* falsly alledgeth his testimonie) *Theodoretus*, *Chrysostomus*, and the ancient Fathers of the Greeke Church, as clearely appeareth by the first protestation given in at the Councell of Florence by the Grecians there assembled Anno 1439. Howsoever weake men for hope of helpe from the West were feeble defenders of the truth, yet they clearely knew that the opinion of Popish Purgatorie was vnknowne to their ancient orthodoxe Fathers.

In the end, Purgatorie finding no sure allowance in Scripture, nor yet in the writings of ancient Fathers, began to creepe vnder the skirts of apparitions of dead men: and by dreames, fables, apparitions, and foolish inuentions, it was so strengthened, that the truth of the Gospell was not so much regarded by a foolish bewitched people, as the fables confirming Purgatorie. It were tedious to rehearse all the fables of *Damascene* in his Sermons *de defunctis*. Yet all are not to be past ouer with silence: He saith, that *Thecla* one of the first feminine martyrs prayed for *Falconilla* after her death, and obtained pardon to her, albeit she was an Ethnicke idolatresse, and died without the knowledge of Christ. This woman behooued to be deliuered out of hell, and not out of Purgatorie. But who should lend his eares once to hearken to fables so repugnant to Scripture? In like manner he saith, that holy *Macarius* prayed night and day for the dead, and in the end he demanded of the dry scull or head of a dead man, if he felt any comfort by the prayers of the liuing, and the dry scull answered, that they found some little refreshment. Likewise he bringeth in the fable of an ancient teacher (whose name he expresth not, because fables delight to haue their head lapped vp in darkenesse of shadowes and silence) who had a disciple that liued licentiously in excessse and riot all his dayes, and so without repentance concluded his life: the teacher made prayers night and day for

Fables of *Damascene* for stablishing of Purgatorie.

his diſciple, and in the end the Lord opened his eyes to ſee his diſciple burning in flames of fire to the necke: after this he increaſed the earneſtneſſe of his prayers, and afterward he ſaw his diſciple burning in fire vnto the middle part of his body. Finally by the feruencie of multiplied prayers he was fully deliuered. The fable of *Gregorius* the firſt, cited alſo by *Damaſcene*, goeth beyond all the reſt in abſurditie, that he prayed for the ſoule of *Traian* the third perſecuting Emperour, and obtained pardon to it, as a voyce that came downe from heauen witneſſed, ſaying, I haue heard thy prayers, and granted pardon to *Traianus*, but in time to come make no prayers for wicked men. All theſe fables are like vnto the gourd of *Jonas*, (as is ſpoken before) that had a worme within it, which ſmote it ſo that it withered incontinent: euen ſo in all theſe fables there are circumſtances declaring that God would not heare the prayers made for impenitent ſinners after they had died in ſinne.

Ierem. 4.

True Chriſti-
ans depend
vpon the pur-
ging bloud of
Chriſt.

2. Cor. 11. 2.

Apoc 21. 27.

Here I leaue Papiſts dreaming of Purgatorie, and confirming it with dreames, and yet vncertaine where it is. As for vs, we will depend onely vpon the bloud of Chriſt, which purgeth vs from all finnes, and we know certainly that our high Prieſt the Lord Ieſus with his owne finger ſprinkleth his owne bloud vpon our ſoules, that we may be found a pure virgine to Chriſt: that being purged from all ſinne, we may enter into that holy ceſtiall Ieruſalem, whereinto no ſoule and vncleane thing getteth entrance. Now he who hath prepared this holy manſion for vs, prepare vs alſo for it, to whom be praiſe and glorie for euer, Amen.

THE



THE VIII. TREATISE.

Of the Reliques of Saints.

THE ARGUMENT.

I. That the corruption of mans nature maketh him breake those bonds of mediocritie commanded by God. II. The subtle policie of the diuell, 1. in dealing one way with Gentiles and Pagans, and another way with Christians, 2. in sometimes building upon Gods foundation, 3. in labouring by degrees to blindfold the eyes of men that they might worship Reliques. III. That there can be no example either in the old or new Testament proving that bones were raised out of their graves to be worshipped. IIII. At what time the transporting of the bones of the Saints began, and how long this custome continued without adoration. V. three objections answered. VI. That there is not one testimonie of Scripture proving the worshipping of Reliques. VII. That if all things whereby or wherein God wrought miracles should be kept as holy Reliques, then the Church of the Iewes might haue gone farre beyond the Romane Church. VIII. At what time the worshipping of Reliques began. IX. An obiection cited out of Euagrius touching the forged miracle wrought at Apamia, answered. X. The blindness of men in worshipping false Reliques, as if they had bene true. XI. How this abuse may be amended.



Such is the corruption of mans nature, that in nothing can we keepe the golden mediocritie commanded by God. Sometimes we hate and persecute Gods seruants, at other times we giue vnto them the honour that is due to God alone: and in this great confusion and disorder, how can order be kept? Yea those idolaters themselues, who at sometimes honour the Saints with excessiue and vncompetent honour, they keepe not one and the self-same order. Some-
time

*The corruption
of mans na-
ture.*

Acts 14. 19.

Acts 18. 4. 6.

John 9. 29.

Similitude.

Note.

Acts 9. 1.

Acts 18. 6.

The great
flight of Sa-
tan

Acts 14. 11.

time they begin at excessive honour, and they end at excessive contempt, as y^e men of Lистра, first they call *Paul & Barnabas* gods, and afterward they stoned *Paul* as an euill doer. At other times they begin at excessive contempt, and they mount vp to excessive honour, as the people of the Isle of Malta first counted *Paul* to be a murtherer, after to be a god. Many other examples may be giuen, specially in the person of *Moses* vnder the Law, and of the Apostles vnder the Gospell. The carnall Iewes that came out of Egypt murmured many times against *Moses*, but their more carnall and vnhappy posteritie preferred *Moses* to Christ, saying, *We know that God spake to Moses, but this man know we not from whence he is.* This is the malice of Satan, changing our prison, but not suffering vs to be set at libertie. For when a man is incarcerated in any vpper house, and then his prison is changed, and he is prisoned in the lower prison, where there is lesse libertie of aire, and greater stinke and filth, the estate of this man is not better but worse by his change: euen so when men haue misregarded in most contemptible manner the seruants of God, this is a snare of the diuell, but when they giue vnto them the honour that is due to God, that is a greater snare: for they who called *Paul* a murtherer (who was indeed the prisoner of Christ) at that time they lied, yet they attributed nothing to *Paul*, but that sinne whereunto by nature he was inclined, and also practised before his conuersion, but when they called him a god, they attributed vnto him that honour that was not competent to any mortall man.

Albeit we be not able to comprehend the deepe and subtile flights of Satan, yet in the first entrie we may find some deceitfulnesse in Satans dealing, because he dealt one way with Gentiles and Pagans who knew not God, another way with Iewes and Christians who had some knowledge of the true God. He stirreth vp the Gentiles forthwith to call men gods, by whose hands the Lord wrought a miraculous worke, but he dealeth otherwise with the Iewes who had some knowledge of God, not presently to equall *Moses* to God, but to preferre him to other teachers, and to Iesu whom

whom they denied to be God. In like manner he mooued the Iewes to decke and beautifie the sepulchers of the Prophets, which seemed to be no fault, but Satan was craftily vnder colour of honouring the seruants of God, leading them to persecute the Maister himselfe, euen Christ Iesus the great Prince of all Pastors. And therefore Christians should beware of the flights of the diuell, because vpon verie small and not disallowable beginnings (as would appeare) he labourereth to leade them in the end to horrible idolatrie.

Mat. 23. 26.

Againe, Satan is so craftie and deceitfull, that he will build vpon another mans foundation. It was not Satan but the Lord himselfe that would haue the funerals of his Saints reuerently handled. God said vnto *Iacob*, that *Ioseph* should close his eyes, and that the Lord himselfe would reduce him backe againe to Canaan, that is, the Lord would attend vpon his funerall in his comming backe againe: yet that craftie aduersarie Satan, building as it were vpon the Lords owne ground, vnder pretence of honour to be done to the bodies of the Saints, as the temples wherein the holy Ghost dwelt, he hath brought men so far forward, that they haue opened the graues of the Saints, taken vp their bones, carried them in procession, and made their prayers before them, with hope to be the better heard of God, because they bow themselves before the Reliques of Saints.

Another craft of Satan.

Gen. 46. 4.

Also Satans craft appeareth in this, that as the Philistines did not send *Sampson* immediatly to grind in their mill vntill they had first pulled out his eyes; euen so Satan mooued not men to bow their knees and to say their prayers before dead mens bones at the first instance, vntill he had of a long time blind-folded their eyes with a mistie cloud of ignorance, so that all things were welcome that pleased their blind guides to thrust into their hands. And so we shall see (God-willing) that in the first three hundred yeares after the ascension of our Lord, and more, and there was no adoration of Reliques.

The third craft of Satan. Iudg. 16. 21. Simil.

Now let the historie speake for it selfe. In the old Testament we reade that some mens bones were raised out

We reade of graues opened for dishonouring, but not for raising of bones

2. King. 23. 16. out of their graues to dishonour them, as the bones of the Priests of Bethel, which were burned vpon the altar of Bethel by *Iosiah*, but in the same Chapter it is expressly noted, *Ibid. verse 17.* that the bones of the true Prophet, who came from Iudah and foretold all these things, these bones, I say, were not raised to honour them, as the bones of the idolatrous Priests were raised out of their graues to dishonour them. The body of *Moses* buried in the plaine of Moab, whose sepulcher was vnknowne to man, but knowne to Satan, yet he who knew it had not libertie to open it, and to discover the Reliques of his body, lest it should haue bin an occasion of idolatrie, because *Michael* the Archangell of God stroue against him in this point. The graue of the Prophet *Elizeus* was opened, not of purpose to raise his bones & to honour them, but in great hast to cast in another dead man & albeit the Lord wrought a great miracle by touching of *Elizeus* bones, yet no man was so foolish as to raise them out of the graue, or to carrie the into the Temple to be adored & worshipped. The bones of *Ioseph* that were in a chest, & transported out of Egypt by *Moses*, yet were not worshipped in the wildernes, no not by those carnall Jewes who worshipped the golden Calfe. And so the historie of the old Testament may be laid aside as an holy historie, furnishing no fuel to hold in this fire of Popish superstition touching the adoration of dead mens bones.

No example
in the new
Testament of
raising bones
out of the
grave to be
worshipped.
Iohn 11. 11.
Acts 7. 60.

In the new Testamēt like as the doctrine of the resurrection was clearely preached and beleueed among all Christian people: so likewise a great care was had that the bodies of the Saints should be honourably buried, as bodies appointed to an happie resurrection. This perswasion grounded in the hearts of Christians made them to count death a sleepe, the graue a bed, and resurrection awakening of men out of their sleepe. Now this sleepe differeth from other sleepes in this, that when a seruant conueyeth his maisters sonne to bed to sleepe and rest, possibly this same seruant will waken him againe in the morning, that he may rise and walke: but when we are conueyed to the graue by the Lords seruants, these seruants will not get that honour to raise vs vp againe out of

our

our bed, but let vs sleepe on still vntill it shall please our Lord and maister Christ Iesus to come againe, and raise vs vp out of our bed and sleepe. But foolish seruants to be troubling the graues of the Saints, and digging out their bones which they cannot cloth with flesh, sinewes and skin, neither can they breath a spirit in them, it is both foolish, superfluous, and vntimely diligence, whereof no example is to be found in the new Testament.

In the Ecclesiasticall historie it is to be noted that the Fathers who liued neereft vnto the dayes of the Apostles, were also freeft of this superstition of worshipping of bones and other reliques. In the fourth persecution *Polycarpus* Bishop of Smyrna was martyred (as hath bene declared) at what time great care was taken both by Iewes and Pagans, that the dead bodie of *Polycarpus* should not come into the hands of Christians: and to this purpose it was burned with fire. The Christians who waited on diligently to honour that blessed bodie, which had patiently suffered rebuke for the cause of Christ, in the end they got his bones, which albeit they counted to be more precious then gold and siluer, yet they worshipped them not, as *Eusebius* clearely declareth, but they buried them honorably in a conuenient place. Moreouer that day whereupon he was burnt for the Name of Christ, was called by the Fathers *natalis*, or *natalitium Polycarpi*, that is, the birth-day of *Polycarpus*, because by his death he made it manifest that he was the true child of God, begotten and borne of the vncorruptible seed of the Word. And in that place where his bones were buried, and vpon the very day of his martyrdome, Christians met to glorifie God for the constant suffering of the Martyr, and to exhort others with constant perseuerance to be readie to do the like.

These things no man can iustly reprove in the ancient Church, because their purpose was to glorifie God by meanes not vnlawfull, and to foster in the hearts of the people the assurance of the resurrection of the dead, by honorable buriall of such as died for Christ, and so much the more they were moued so to do, because the persecuting Pagans hindered

*The Fathers
neereft to the
Apostles dares
freeft of super-
stition.*

*Euseb. lib. 4.
cap. 16.*

Euseb. ibid.

*Buriall of
Christians
hindered, to
quench the
hope of resur-
rection.*

Euseb. lib. 5. 1.

hindered the Christians from burying their dead, to the end they might quench the hope of the resurrection in their hearts, as *Eusebius* clearly declareth, speaking of the Martyrs in France, who suffered death in the fourth persecution vnder *Antoninus Verus*, whose bodies were left vnburied for a time, and afterward were burnt with fire, and resolved into ashes, and the ashes were cast into the riuer of *Rhodanus*, *ne ullam amplius resurrectionis spem habeant*, that is, to the end they should haue no more hope of the resurrection. And doubtlesse there is no Christian heart that liued in those dayes, but behoued to increase their care in burying the bodies of the Saints, because by want of buriall the Pagans would haue quenched the hope of the resurrection.

What time
transporting
of the bones of
the Saints be-
gan, and how
long this cu-
stome conti-
nued without
adoration.
Ios 24. 22.
Theod. lib 3.
cap. 10.
Socr. lib. 7.
c. 10.

The custome of transporting the bones of the holy men of God from one place to another more honourable place (as seemed to the transporters) it was not so ancient as it can be prooued by examples for the space of three hundred yeares after the ascension of our Lord, yet those bones were transported after a manner as the bones of *Ioseph* from Egypt to Canaan, to be buried in a more honourable place, without any kinde of adoration, as the bones of *Babylas* Bishop of Antiochia, in the dayes of *Iulian* the Apostata. The bones of *Paul* Bishop of Constantinople were transported and buried in the Church of Constantinople that was builded by his persecuter *Macedonius*. This was done in the dayes of *Theodosius* the Emperour, and the words are to be marked, *Transstulit corpus eius, & in Ecclesia condidit quam Macedonius persecutor eius adificauerat*, that is to say, he transferred his body, and buried it in the Church which his persecuter *Macedonius* had builded. In the dayes of the Emperour *Arcadius* the reliques of *Samuel* were brought to Constantinople, and in the dayes of *Theodosius* the second his sonne, the bones of *Chrysostome* were transported to Constantinople. All this time, bones and other reliques were transported and buried, but not set vp vpon altars nor worshipped.

An answer to
an obiection.

If it be obiected, that *Ierome* disputing against *Vigilantius* defendeth the custome of women, who in the very day time went

went to the graues of the martyrs with lighted torches of waxe, to honour them by so doing. To this I answer, that the words of *Ierome* make little against our opinion. First, because his words import that the bones of the Saints were lying in their graues. Secondly, that the women who lighted those waxe torches (as *Ierome* granteth) had a zeale to God, but not according to knowledge. Thirdly, *Ierome* in comparing these lighted torches to the pretious ointment powdered out by *Marye* vpon Christs head, whereof Christ had no need, and no more haue the martyrs need of waxe torches to be lighted at the places of their sepulchers, with *Ieromes* favour (for honour of his learning) his comparisons are not good: for *Maries* fact was done in zeale mixed with knowledge, and hath an approbation in Christs owne mouth: but the fact of these women was done in zeale without knowledge, and hath but a slender approbation in *Ieromes* owne mouth.

Ioh. 12.3.

Hier. contra
Vigilant.

Againe, if it be obiected, that miracles were wrought at the graues of the Martyrs, as namely, in Millan, where *Augustine* was present, at the sepulchers of *Protasius* and *Gervasius*, a blind man was restored to his sight, and *Augustine* himselfe beareth witnesse of this miracle, because he saw it done with his owne eyes. To this I answer, that God wrought a miracle at the sepulcher of this holy Martyr *Protasius* to confirme that true faith for which he suffered martyrdom. Like as God wrought a greater miracle at the sepulcher of *Eliseus*, in restoring a dead man to life againe, to confirme the doctrine of *Eliseus*, that it was of God. But the end of these miracles was not to raise vp their bones out of the graue, and to worship them, in regard that such superstitious facts plainly repugned the summe of their faith and doctrine. Now by good reason the Papists are reduced to this strait, that either they must prooue that the adoration of dead mens bones was a point of *Eliseus* doctrine, and *Protasius* faith, or else that those miracles were not wrought to teach men to raise out of the graue, and to worship the dead bones of the Prophets and Martyrs of God. And *Augustine* himselfe clearly declareth

Answer to
another obiection.August. lib.
Con. 9. cap. 7.

2 King. 13. 21

declareth what was the issue of this miracle. First, men tooke occasion by the sight of that miracle to glorifie God, but not to worship *Protasius* and *Gervasius* bones. The other end of the working of that miracle was to stay the furie of *Iustina* the mother of *Valentinian* the second, in persecuting of *Ambrose* Bishop of Millan. Albeit the fame and report of this miracle did not conuert her to the true faith, yet it auailed to abate her furie and rage in persecuting the innocent seruant of Christ.

*August. conf.
lib 9. cap 7.*

*An answer to
the third ob-
jection.
Sexton. lib. 5.
19.*

*Hist. Magd.
Cent 4 cap. de
Miraculis.*

*No testimonie
in Scripture to
prooue the
worshipping
of reliques.
Act. 5. 15.*

Objection.

Answer.

Act. 19. 17.

Againe, if it be objected that the dead bones of *Babylas* stopped the mouth of *Apollo*, so that he could not vtter his oracle vntill *Babylas* bones were raised and transported into another place, and therefore there is vertue in the bones of the Saints to helpe the godly, and to confound the power of the diuell: for answer, I say we should not hearken to the deceitfull speeches of Satan, who seeing Christians alreadie inclined to transport the dead bones of the Saints, for all his simulate and fained dunnesse, yet he could speake that whereby superstition afterward should be mightily increased and augmented. But arguments drawne out of the fountaines of Scripture, if they were rightly inferred, should haue greater countenance, credit and regard, then the testimonies of all the Fathers ioyned together. Therefore they will not seeme to be destitute of this armour also. The shadow of *Peter* was helpfull to diseased persons, and the napkins, and hand-ketchers taken from the bodie of *Paul*, helped diseases, and made vncleane spirits to depart from men. And therefore (say they) to attribute vertue to reliques of Saints, is no derogation to the glorie of God, but rather a great confirmation of Gods truth. To this I answer, that Scripture hauing intention to glorifie God indeed, doth in these miracles neither magnifie *Peter* nor *Paul*, nor *Peters* shadow, nor *Pauls* napkins, wherein there was no sauing vertue: but the text clearly saith, that *God wrought miracles by the hands of Paul*. Which verse is cast in of purpose to turne our hearts from *Paul* the instrument, onely to God the author of these miracles. And if the holy Scripture will not suffer vs to repose vpon *Peter* and

and *Paul*, and other Apostles, as if by their owne power and vertue they had made any man whole, how much lesse can God be pleased with this, that power and vertue be attributed to *Peters* shadow, and *Pauls* napkins? And albeit vertue had bene in these things, yet *Peters* shadow could not haue bene kept as a permanent relique to the posteritie, nor yet *Pauls* napkin (except miraculously) could haue continued so long. But this sufficeth to our purpose, that in all the Scripture there is not a word of the worshipping of *Peters* shadow, nor *Pauls* napkin. If I were disputing vpon words, I would demand of those that reckon *Peters* shadow among Reliques, by what reason they do it, seeing that it hath no remaining amongst vs after that his body is taken from vs, and therefore, cannot be called a Relique? But I leaue off to speake of the shadow of words as well as of the shadow of bodies.

Act. 3. 12.

Note.

Let vs remember this well, that God worketh great works by very contemptible meanes, to the end the glorie may be attributed to God alone. Now seeing that God wrought great works by the shep-heards staffe that was in the hand of *Moses*, he tamed the land of Egypt, diuided the red sea and by the stroke of that staffe brought forth waters out of the hard rocke: seeing (I say) that God wrought so great works by so contemptible a meane, what became of this shepheards staffe after the death of *Moses*? Some of the learned say, that God buried it with *Moses* in the plaine of Moab, lest it should haue bene an occasion of idolatrie: how euer it be, the remembrance of it is buried in Scriptures, and we cannot tell what became of it. But if it had bene in time of Poperie it had bene layed vp and worshipped among their principall Reliques.

The shep-
heards staffe
of *Moses*.

The cloake of *Elias* wherewith *Elizeus* diuided the waters of Iordan, seemeth to be a Relique of *Elias*, hauing vertue to worke miraculous works, but the text it selfe declareth the contrarie, that there was no power in the cloake, but in the God of *Elias*: for when *Elizeus* came to the river side, he lifted vp his heart to God, saying, where is now the God

The cloake of
Elias.

2. King. 2. 15.

of *Elias*? So that all Scripture both in old and new Testament with one consent sendeth vs from cloakes, staues, shadowes, hand-kerchers, and such like meanes, to the power of Almighty God, working where, when, and by what meanes he pleaseth.

The Church of the Iewes might haue had more reliques then the Romane Church.

Deut. 8, 4.

Now if all things whereby or wherein God wrought miracles should be kept as holy Reliques, then the Church of the Iewes might haue surpassed the Romane Church infinite degrees. For who can denie but God wrought miraculous workes in and by all the coates, hose, shooes, shirts, headcoverings, napkins, and such other garments that were among the people of the Iewes? Their garments waxed not old, and their feete swelled not all the space of fortie yeares that they were in the wildernesse. If all these garments had bene layed vp in store after they entred into the land of Canaan, the Iewes might say that their Church was holier then all the Churches in our dayes, if holinesse be esteemed according to the multitude of Reliques. Let vs now set forward and declare when this corruption of worshipping of Reliques crept into the Church of God. In the Apostles dayes no such thing. In time of the ten persecutions was burying of Martyrs, and celebration of *Natalitia Martyrum*, as hath bene declared. From the three hundredth yeare of our Lord, til the foure hundredth, & almost till the five hundredth yeare there was some transporting of holy mens bones to be buried in a more honorable place (as is said,) but not worshipping. There were torches and waxe candles carried to the sepulchers of the martyrs, which custome was disallowed by some, and excused by others. There was also banquetting at the sepulchers of the Martyrs, which custome hath no great allowance of *Augustine*, for he thought that some of them who banquetted in such places, buried themselves aboue buried men. Yet all this time no worshipping of Reliques.

Aug. de moribus Eccl. Cath. cap. 34.

Worshipping of reliques after the 592. yeare of our Lord.

But after the five hundredth yeare of our Lord, in the dayes of *Anastasius*, *Iustinus* the elder, *Iustinian*, *Iustinus* the yonger, *Tiberius*, *Mauritius*, *Phocas*, &c. superstition began to abound, and Reliques were worshipped, and the very pens of

of Ecclesiasticall writers, who wrote the historie of that time, such as *Euagrius*, smell of superstition. We reade that the crosse of Christ was carried through Apamia, and worshipped. The Reliques of Saint *Sebastian* were carried out of Rome to Ticinum, and layed vpon an altar for staying of the deuouring plague. *Sergiopolis* is said to be preserued from the furie of *Cosroes* king of Persia, by the vertue and holinesse of the Reliques of the Martyr *Sergius*. Yea the blind guides of this time were not content to fill the world with the Reliques of the Saints, but also to ground this opinion in the peoples hearts that these Reliques ought to be worshipped, they found out a thousand lying miracles, so that it was fulfilled that was spoken by the Apostle *Paul*, that *the comming of the Antichrist should be by the operation of Satan, in all power, and signes, and wonders of lying*. Surely at this time the forerunners of the Antichrist were riding post, and busily preparing the way for that man of sinne, and child of perdition, and therefore lying miracles were neuer more frequent then at this time.

Euag. lib. 4. 26
Paulus I. iaco-
nus de gest
Longob. lib. 6.
cap. 6.
Euag. lib. 4.
28.

2. Thess. 2. 9.

The miracle wrought at Apamia in the bearing about of the crosse by *Thomas* Bishop of Apamia, is more regarded then many other miracles, because *Euagrius* witnesseeth that he himselfe was present in the towne, and that he saw the bearing about of the crosse. Likewise, that he saw a fire compassing the crosse, and the Bishop *Thomas* whithersoever he went: and that this sight was more miraculous, that this fire had a shining vertue to increase light, but not a consuming power to offend the Bishop that bare the crosse. And the sight of this miracle so moued the heart of *Euagrius*, that he himselfe fell downe and worshipped the crosse, that was in the hands of *Thomas* Bishop of Apamia.

Note.

To this I giue these answer. First, that *Euagrius* in describing the deliuerie of Apamia from the expected siege of *Cosroes* king of Persia, and the miraculous deliuerance of *Sergiopolis* and *Edeffa* two townes besieged, indeed is so fabulous, that he deserueth no more credit in this narration, then in the description of the life of *Barsanuphius* an Egyptian Monke

Euag. lib. 4. 33

Monke, of whom *Euagrius* writeth, that he inclosed himselfe within a shop beside Gaza fiftie yeares, seene of no man, and vsing no kind of earthly thing, that is, neither meate, drinke, raiment, nor any other refreshment of earthly things. He who can excuse this oversight of *Euagrius*, let him accuse me that I giue not credit to all that *Euagrius* writeth.

The second answer.

Secondly, the authoritie of *Thomas* Bishop of Apamia and *Euagrius* an Ecclesiasticall writer, are both nothing in comparison of the authoritie of *Ambrose*, who was nearer vnto the Apostles dayes, and tooke better attendance to the Scriptures of God then *Euagrius* did: he writeth of *Helena* the mother of *Constantine*, who is said to haue found out the Crosse whereon Iesus suffered, yet he saith of her, *Regem adorauit non lignum*, that is, she worshipped the King and not the tree, for that had bene (saith he) the errour of Ethnickes, and the vanitie of vngodly people.

Ambros. de obitu Theodosij.

The third answer.

Exod. 7. 11. 12

Deut. 13. 1. 23
2. Thess. 2. 9.

Thirdly, I affirme, that in Scripture is set downe two sorts of lying miracles, and both are to be misregarded alike: first, false miracles, wherein the senses of men onely are deluded, but nothing wrought either contrarie to nature or aboue nature, such as were the miracles wrought by the forcerers of Egypt. Other miracles are called lying miracles, not because the senses of men are deluded, but because they are brought forth by the operation of Satan to confirme a lying doctrine. And they are called *τέρατα ψεύδους*, because they are both wrought and alledged to confirme a doctrine of lyes. In this ranke let vs count the miracle cited by *Euagrius*.

The fourth answer.

Euag lib. 5. 10

Finally I say, that if the confidence in the Crosse was so powerfull, as to stay *Cosroes* king of Persia from besieging Apamia, why was it not also as powerfull (the people remaining no lesse superstitious then they were afore) to saue Apamia from the siege of *Adaarmanes* the Captaine of the armie of *Cosroes*, who afterward tooke the towne of Apamia and set it on fire? Notwithstanding their confidence in the Crosse, this superstition was no defence vnto them, but rather fuell to augment the flame of the wrath and indignation of God against them. And thus I leaue *Euagrius* sporting him-

himselfe with his owne conceits, whereof what account I make, I haue already declared.

In the end, Satan counting the ignorance of mankind to be his gaining, brought in false Reliques into the world, which were worshipped with no lesse reuerence and deuotion then the true Reliques were. And Satan vsed the world as the Philistines vsed *Samson*. First they bound him, secondly they pulled out his eyes, thirdly they compelled him to grind in their mill: and last of all they made a play-foole of him; but when they were at y height of their contempt, then suddenly came their destruction. Euen so after that Satan had bound the world with the bands of idolatrie, and blindfolded them, and made them to serue in vile and filthy offices, in the end with false and forged Reliques he would make a play foole of the world: but then by the mercie of God the kingdome of the diuell began to be shaken and overturned. The coate of Christ, his purple garment, his teares, the foreskin of his circumcision, the crowne of thornes, the speare that pierced his side, the lots that were cast for his garments, the linnen cloaths wherein his blessed body was wrapped, all these Reliques the Romane Church brag that they haue them, together with the verie house of Bethlehem wherein the Lord was borne, miraculously transported from Iudea into Italie: so impudent are they in forging lies. But if all these things had bene left by Christ in testamentall Legacie to the Church of Rome, they had not bene so carefull in keeping of them, as their negligent keeping of the puritie of the word and holy Sacraments clearely declareth. For they haue lost the key of knowledge: they haue added many things to Baptisme, and taken away a part from the Supper of the Lord. And no doubt if the forenamed Reliques had bene left in Testament also to the Church of Rome (like vnto false executors) they had made hauocke of these in like manner.

Those false Reliques attributed to the Virgine the mother of our Lord, to *Michaell* the Archangell, and to the Martyrs and Saints, some of them haue such childish conceits in

Pro. 30. 20.

Iude. 9.

1 Ph. 6. 11.

Act. 8. 20.

Simil.

them, others such absurditie as it were a shame to make rehearfall of them, if so be we had not to do with a shamelesse harlot, who hath wiped her mouth, and saith, I haue committed none iniquitie. The Virgins haire, in quantitie more then is befeeming to attribute to one person; her milke, in qualitie better then is befeeming to attribute to any mortall creature; her combe wherewith she combed her haire, her girdle, and many other Reliques vnknowne to antiquitie. In the strife of *Michael* the Archangell of God against the diuell for the body of *Moses*, the dagger and shield wherewith he fought, are among the number of Popish Reliques: as if Satan could be ouercome with the weapons of corporall warrefare, when as men themselves are taught by the Apostle to fight against spirituall wickednesse with spirituall armour.

The coales of Saint *Laurence*, the incorruptible finger of *John Baptist* that pointed out Christ, the iron chaine that bound *Peter*, the teeth of *Apollonia*, the bodie of Saint *Dionise* complete, alledged to be both in France and Germanie, the multiplied body of Saint *Sebastian*, and innumerable other forged Reliques, whereof they who haue inuented them haue cause to be ashamed. And what shall we say of the superlatiue degree of all absurditie in defending forged Reliques? The arrowes that pierced Saint *Sebastian*, the stones that stoned Saint *Stephen*, the thirtie peeces of money which the traitor *Judas* receiued to betray his maister, shall all these also be consecrated and worshipped? *Simon Magus* money was cursed and execrable as well as himselfe, because he thought that the gift of the holy Spirit could be bought with money; and shall not the thirtie peeces of money wherewith the bloud of Christ was bought, be also cursed and execrable? Now we see in our time a filthie stable full of forged Reliques, and more filthie then euer the stable of *Augias* king of Elis was, which could by no other meanes be purged, but by the riuer of *Alpheus*, which being suffered to run thorow the stable, the great heape of thirtie yeares dung was in few dayes washed away: Euen so the great heape of forged

forged Reliques, wherewith the world hath bene bewitched these many hundred yeares, can by no other meanes be abolished, but by the authoritie of godly Princes, whose hearts the Lord stirre vp to purge the world from the filth and stinke of false Reliques, by false teachers so obstinately defended.

The best remedie to correct all abuses in the Church, was *Note.*
 euer this, to reduce all things vnto the first and originall pu-
 ritie, which was this, to do as the men of God in the A-
 postles dayes did: they followed the Saints so farre as the *1. Cor. 11. 1.*
 Saints followed Christ. If the Saints departed this life, they
 buried them honestly, as deuout men did burie *Stephen,* *Acts 8. 2.*
 with some lamentation, but not excessiue, as they do who are *1. Thess. 4. 13.*
 without hope. After their death, if they remembred any good
 they had done in their life time, they commended it, that o-
 thers might follow their example, because Christ saith that
 the fact of *Marie* should be told for a memoriall of her, and *Mat. 26. 13.*
 that in all places wheresoeuer the Gospell should be taught.
 If they had patiently suffered any euill for Christs sake, they
 kept a memoriall of that also, as the godly Fathers of the
 primitiue Church did in *natalitjs martyrum*. Thus doing,
 we honour the Saints, and follow them as they fol-
 lowed Christ, but we cloath them not with
 the royall apparell which is onely
 due to Christ, to whom be
 euerlasting glorie and
 honour, Amen.



THE IX. TREATISE.

Of the Supremacie of the Bishop of Rome.

THE ARGUMENT.

I. *That the grounds upon which the Papists build the Supremacie of the Bishop of Rome, are drawne, 1. from the alledged Supremacie of Peter: 2. from the Decretall Epistles attributed to the Bishops of Rome who lived in the second Centurie: 3. from the necessitie of one ministeriall head in the Church, for keeping unitie, peace and concord among Christians. II. The steps and degrees whereby the Bishop of Rome was mounted up on the chaire of Christ: 1. the honorable stiles attributed by other Churches to the chaire of Rome: 2. the appellations of hereticks, and men living inordinately from the discipline of their owne Bishops to the Bishops of Rome: 3. the beastly cowardinesse of some Bishops, in submitting themselves to the chaire of Rome: 4. the diligence of the Romane Bishops in taking advantage by every light occasion to bring their brethren into subiection under their severaigntie: 5. their flattering of Emperours: 6. the wresting of the right of investment of Bishops from the Emperour: 7. that none could be made Emperour without the Pope: 8. the Bishop of Rome's extorted power in convoking generall Councels. III. The tragicall event of the Supremacie of the Romane Bishop manifested, 1. in the warre called bellum sacrum, 2. in the warre called bellum Pontificium, 3. in the lawes and constitutions since the 1215. yeare of our Lord, flatly repugnant to the ordinances of Christ.*



Albeit that the Bishop of Rome was not openly proclaimed to be the head of all Bishops untill the yeare of our Lord sixt hundreth and seven, by the Emperour *Phocas*, yet is this Supremacie coloured with forged lies and appearance of greater antiquitie, and for refutation of alledged antiquitie I cast in this treatise in the third Centurie. And first

CENT. 3. Of the Supremacie of the Bishop of Rome. 121

first of all let vs consider the grounds of this alledged Supremacie: next let vs consider the steps of this ladder (not like to the ladder of *Jacob* leading vp to heauen, but like to the manifestation of that man of sinne) whereby the Bishop Rome, by little and little climbed vp vnto this soueraignitie, that in the end he sate as a lawgiuer in the chaire of Christ. And thirdly Godwilling we shall declare the tragicall euent of this Supremacie.

Now first, the principall ground whereupon Papists do ground the Supremacie of the Pope, is the Supremacie of *Peter* aboue the rest of the Apostles, which if it were granted, will inferre the superioritie of the Bishop of Rome, as his successour, aboue all Bishops. In this argument I perceiue great businesse to aduance the Antichrist, and to set him vp in an eminent chaire. Like as when Christ was borne there was great businesse to make him out of the way, but all in vaine, the crueltie and craft of *Herod* cannot vndo the counsell of God: so great businesse is to aduance the Roman Antichrist, and to make vs beleue that Christ himselfe hath set him in his owne chaire, and giuen vnto him a soueraigne gouernement ouer all his sheep, but all this trauell is also taken in vaine: for the roome of Christ must not be filled vntill it be vacant, and the breath of Christs mouth destroying the man of sinne, will one day declare that Christ is liuing, sitting in his owne chaire, and mightie in operation to make his enemies his footstoole.

Great businesse to destroy Christ after he was borne, as great businesse to aduance the Antichrist.
Mat. 2. 16.

Now to examine the parts of this argument: the first part is, *Peter* is the head of the Apostles: and this they prooue by the words of Christ; *I will giue vnto thee the keyes of the kingdom of heauen, &c.* On the contrarie, we affirme that if in these words Christ had giuen any Supremacie to *Peter* aboue the rest, then afterward when they stroue who should be greatest, Christ had not condemned this fault in all his disciples, but he had onely condemned the eleuen disciples, for that they were not voluntarily subiect to *Peter* whom he had already made head of all the rest. But for as much as struiuing for superioritie is condemned in them all, it is certaine that

Christ instituted none of the Apostles to be supream head ouer the rest.
Mat. 16. 19.

Christ

*Cyprian de
simplicitate
Prelatorum.*

Christ appointed none of the Apostles to be supreme head of all the rest. And *Cyprian* plainly affirmeth, *Hoc erant utique & ceteri Apostoli quod fuit Petrus pari consortio pradii & honoris & potestatis*, that is, All the rest of the Apostles were furnished with like fellowship and honour as was *Peter*. The second part of the argument, that the Bishop of Rome is the successor of *Peter*, hath bene already treated of in the head of Succession.

*The decretall
Epistles attri-
buted to the
Bishops of
Rome of old,
are forged and
false.*

Another argument proving the Supremacie of the Romane Bishops, is taken out of the decretall Epistles attributed to the Bishops of Rome who lived in the second Centurie, making mention of the superioritie of the Bishop of Rome above all other Bishops. To this I answer, that those Epistles attributed vnto them are supposititious & false, as *hist. Magd.* cleareth prooueth by many reasons, whereof I shall rehearse a few. First, the stile and inditement of all those Epistles declareth that one and the self-same man hath endited them all.

1.

Secondly, the barbaritie of language, no wise agreeing with the puritie of the Latine tongue vsed in this age.

2.

3.

Thirdly, those decretall Epistles agree not with the estate of the Church at that time persecuted by Tyrants, troubled by Heretiques, and slandered by the world. If those forenamed Bishops had written Epistles, indeed they had contained exhortations to patient suffering; apologies against slanderous mouthes; refutation of Heretickes: but seeing they found for the most part to the establishing of their owne Supremacie, the verie circumstance of time declareth that they are supposititious and forged.

4.

Fourthly the reasons whereby those Epistles do prooue the Supremacie of the Romane chaire, are foolish, ridiculous, and vnworthy to be attributed to so worthy men. As namely, that *Peter* was called *Cephas*, that, is an head, for his Supremacie. Likewise *Peter* and *Paul* died at Rome, therefore the Romane Bishop is head of all other Bishops. Also *Paul* said that he had continuall remembrance of the Romans in his prayers, therefore the Romane Church must be head of

Rom. 1. 10.

all

all other Churches.

Fiftly, those decretall Epistles were vnkowne to *Iustinus Martyre*, *Irenaus*, *Clemens Alexandrinus*, who liued about this time, as likewise to *Ierome*, an accurate searcher of all antiquities, for none of them make mention of these decretall Epistles.

5.

Sixtly, when the question of appellation to the Romane Bishop, and the question of Supremacie was reasoned in the sixt Councell of Carthage, if such decretall Epistles had bene then extant, the Ambassadors of the Bishop of Rome had alledged them for strengthening of their cause, but they were not as yet fashioned and shaped.

6.

Finally in those decretall Epistles *Clemens* Bishop of Rome is brought in writing to *Iames* surnamed *Iustus*, after the death of *Peter*: and it is knowne by the historie that *Iames* surnamed *Iustus* was slaine at y least eight yeares before the martyrdome of *Peter*. For *Iames* was slaine before *Nero* intended his persecution, but *Peter* was martyred in the verie furie of *Neroes* persecution.

Ioseph. antiq. lib 20. cap. 8. Euseb. lib. 2. cap. 23.

The third principall argument they vse, is taken from the visibilitie of the Church of God, wherein vnitie is very requisite, and for keeping of vnitie one ministeriall head vnder Christ is necessarie. Like as in the Church of the Iewes one high Priest, to whom all the people were subiect in matters of religion, was a band of vnitie among the Iewes: euen so say they, one ministeriall head (viz. the Bishop of Rome) is necessarie for keeping vnitie, peace and concord among Christians. To this I answer, that all things happened to them in figure, and like as the nation of the Iewes had one high Priest as a band of vnitie, so likewise they had one altar, and one Citie of their conuentions, and those also were bonds of vnitie to keepe the nation of the Iewes in an holy fellowship: yet no man will say, that it is necessarie for vs in our dayes to resort thise in the yeare to any one Citie for keeping the vnitie of Christ. No more is it necessarie in our dayes for keeping of vnitie to haue one high Priest vpon whom we shall all depend, but rather this being a figure (as is said)

Iohn 17 11.

Obiection.

Answer.

1. Cor. 10. 1.

Ephes. 4. 5.

said) teacheth vs to depend vpon Iesus Christ the great Bishop of our soules, because we are all members of his bodie, we are quickened with his Spirit, we haue one hope of calling, we haue one faith and one Baptisme. These are the bands of our coniunction both with Christ our head and with his members: but the Apostle *Paul* in reckoning vp the bands of our coniunction with Christ and among our selues, speaketh nothing of one ministeriall head vnder Christ: neither is it possible that there can be one ministeriall head in all the world as there was an high Priest in one nation of the Iewes.

The first step.

Naz. in laud.
dem Cypriani
& Athanasij.

Euseb. in vita
Constant. lib.
3. cap. 52.

The second head of this treatise is to consider the steps and degrees whereby the Bishop of Rome was mounted vp in the chaire of Christ. First, the honourable stiles attributed by other Churches vnto the chaire of Rome began to puffed vp some of them into great conceit of themselves. The chaire of Rome was called the Apostolicke chaire, and the Bishop of Rome was called the vniuersall Bishop. Such honorable stiles by hyperbolicall speeches giuen vnto them should not haue puffed them vp in pride, to conceit Supremacie ouer all other Bishops, because the like stiles of dignitie are attributed to other Bishops, and other chaires who neuer vsurped superioritie ouer all Churches. *Nazianzen* saith, that he was counted in his time not onely a gouernour of the Church of Carthage, and of all Africke, and of all the regions of the West, but also of all the East, and South, and North. The like is written of *Athanasius*. The like also the Emperour *Constantine* spake of *Eusebius Phamphilus* Bishop of Cæsarea in Palestina, when he refused the Bishopricke of Antiochia. In this (saith *Constantine* to *Eusebius*) thou art blessed that by the testimonie of the world thou art thought worthy to be Bishop of the whole Church: yet for all this, neither *Cyprian*, nor *Athanasius*, nor *Eusebius*, were puffed vp in pride to thinke more of themselves then became the humble dispensators of the mysteries of God. Here is to be noted that similitude of *Basilus*, that a good Christian should be like vnto a straight line, that neither boweth vpward nor downeward:
euen

euē so a good Christian should neither be dashed with infamy and trouble, nor puffed vp with honour and prosperitie.

The second step of this vnhappy Supremacie, was the ap-
 pellations of Heretiques, and men liuing inordinatly from The second
step.
 the discipline of their owne Bishops, vnto the Bishops of Rome, whom they receiued vnder their shadow, not so much for fauour to their vn honest causes, as for desire of Supremacie aboue all other Churches. For *Apianus* appealed to the Bishop of Rome, and *Eutyches* Abbot in Constantinople appealed from his Bishop *Flavianus* to *Leo* Bishop of Rome, to whose excommunication albeit in the end *Leo* agreed in the Councell of Chalcedon, yet it is certaine that the cause of the propagation of *Eutyches* error was the delay of *Leo* Bishop of Rome, who did not incontinent separate this pestilent Heretique from his communion, albeit *Flavianus* Bishop of Constantinople had most iustly excommunicated him. Likewise *Basilides* and *Martialis* Bishops of Asturica and Emerita in Spaine, who had sacrificed to idols; and defended their apostasie in written bookes, after they were both excommunicated & deposed by the Bishops of Spaine, they had recourse to *Stephanus* Bishop of Rome: whose false apologies were so much the more fauourably heard, for that they sought refuge vnder his wings. But *Cyprian* gathered a Councell in Africke, and absolutely condemned these Apostats. And albeit the African Councels laboured to cure this insolencie in time, by ordaining those persons to be excommunicated who should appeale frō their owne Bishops to any other beyond the sea, yet it was hard to correct by reason or authoritie of Councels that error which the Romane Bishop (being once admitted to be called *prima sedis Episcopus*) did receiue and embrace. Yea the filthie dash the Romane Bishops got in the sixth Councell of Carthage, wherein the act of the Councell of Nice alledged by them to prooue the Bishop of Rome to be supreme Iudge of all appellations, was found to be supposititious and false, this filthie dash (I say) did not correct their effronted impudencie.

Hist. Magd.

cent. 3.

Cyprian. lib. 1.

epist. 4.

*Calvinus.**Gratianus exception from the Councell of Carthage is foolish.**Grat. 2 quest. 46. placuit.*

cie. And with that learned Moderne I. *Caluin*, I wonder what malice or ignorance moued *Gratianus* the second, when he had mentioned the foresaid decree of the sixth Councell of Carthage, that those persons who should happen to appeale to Bishops beyond sea should be excommunicated, he addeth this exception, vnlesse they appeale to the chaire of Rome. What shall be done (saith he) to those beasts who are so voide of common sense, that they except from the Law, that thing onely for whose cause the Law was made & constituted, for it is euident that the foresaid constitution in condemning those that made appellations to Bishops beyond sea, was expressly made to inhibit men of Africke from appealing to the Bishop of Rome.

The third step

Also the defection and beastly cowardlinesse of some Bishops dwelling in places where the pride of the Romane Bishops had bene chiefly abandoned, their defection (I say) from the footsteps and good decrees of their antecessours, gaue encouragement to the Romane Bishop to set forward his vsurped Supremacie, as namely *Eulalius* Bishop of Carthage, condemned the decrees of the Councels of Carthage, and submitted himselfe to the chaire of Rome in the dayes of *Boniface I I.* anno 530. promising to do all things according to his aduise and direction. For the which victorie *Boniface* the second reioyced, and gloried, and wrote to the Bishop of Alexandria, that this promise of subiection which *Eulalius* made to the chaire of Rome, should be diuulged and notified vnto other Churches. But the argument taken from the authoritie and example of *Eulalius*, is like vnto himselfe. If he being weighed in a iust ballance, will be found foolish, vnconstant, timorous, rash and naughtie, what can we say of the argument taken from his authoritie and example, but the like? Beside this, from the sixth Councell of Carthage, vntill the dayes of *Bonifacius*, Bishop of Rome, and *Eulalius* Bishop of Carthage were an hundred yeares. All this time the godly and learned Fathers that were in the sixth Councell of Carthage (not *Augustine* himselfe excepted) were vnder the sentence of *Celestinus* cursing: and yet we hope in
the

the mercie of God, that *Aurelius* Bishop of Carthage, *Augustine* Bishop of Hippo, and the rest of the Fathers whom he cursed, are reigning with Christ in heauen, notwithstanding *Celestinus* foolish cursing, and *Eulalius* more foolish repentance. This is well noted by *Philip Morney* that Phœnix of France. *Morney myst. iniquitatis.*

The Romane Bishops hunting for all occasions of preferment, were like to a wilde hauke, in the morning hungrie, and swiftly soaring in the aire, if he cannot catch a Partridge, he will make a Larke his prey: even so the Bishops of Rome, taking their aduantage by euery light occasion, laboured to bring their brethren into subiection to their soueraigntie. In witnesse whereof *Acacius* Bishop of Constantinople, vsed the aduice & counsel of *Felix III.* Bishop of Rome, in disauthorizing and excommunicating *Petrus Mogus* a fauourer of the Eutychiean heresie. This thing *Acacius* did by no necessitie, but of good will, and as a brother seeking the aduice and support of another brother. After this *Petrus Mogus* being both disauthorized and excommunicated, he repented, forsooke his errour, and offered his supplicant bill to *Acacius*, crauing relaxation from that fearefull sentence of excommunication. *Felix* the third on the other side, because his aduice was not craued in the relaxation as well as in the excommunication, he cursed *Acacius* Bishop of Constantinople, and *Gelasius* the first his successour did the like. What meeting *Acacius* gaue to *Felix* it is not needfull to rehearse, it is sufficiently knowne he was not behind with him. Here euery man may see, that the Romane Bishops made aduantage of those who sought their counsell, as if it were necessarie that he who craueth our aduice in one thing should be bound to do nothing without our aduice in any time to come. *The fourth steppe.*

• Moreouer, the hearts of the Romane Bishops being excessively bent to preferment, could not abstaine from flattering of Emperours and Princes, thereby gaining vantage and preferment, but loosing the fauour of God, and falling vnder that heauie sentence of the curse of God, spoken by *Isaiah* *The fifth step.*

Isa. 5. 20.

Luk. 2. 13. 14.

Greg. lib. 2.

ep 36. & 48.

Note.

Note.

Isaiab the Prophet, Woe unto them which speake good of euill, and euill of good, which put darknesse for light, and light for darknesse, that put bitter for sweet, and sweet for soure. Is it not knowne to the world, that Boniface the third flattered Phocas the Emperour, who by treason and vnspeakable crueltie, put out of the way Mauritius his maister, his wife and children, anno 604. and for this cause he was aduanced to this honour to be called Bishop of all Bishops. But marke well by whom, by Phocas a tyrant, a traitor, and a murtherer of his maister Mauritius. Yet the chaire of Rome should haue had lesse rebuke, if this flatterie had begun at the person of Boniface the third, or yet ended in him, but before him Gregorius the first, of whom the Romane Church braggeth so much, he also in whose dayes that detestable fact was committed, flattered the tyrant Phocas, abusing the celestiaall song of the Angels of God in the time of Christs natiuitie. This same holy song Gloria in excelsis, Gregorius singeth, reioycing for the inauguration of this wicked Emperour. And to the same purpose, Letentur coeli, & exaltet terra, & de vestris benignis actibus vniuersa reipublice populus hilarescat: that is to say, Let the heauens and earth reioyce, and let the whole multitude of the commonwealth reioyce for the bountifulnesse of your actions. O flattering Gregorius, counted the worst among the best, and the best among the worst, but a flatterer indeed, from whom the tongue of Demosthenes and Cicero both cannot rub away this foule spot of flatterie. Sabinianus the successour of Gregorius the first, a Hauke of the right nest, continued but few moneths in his gouernment, therefore I will not open his graue, but let him lye still. Bonifacius the third barked not without a bone. Balaam loued the wages of iniquity, but got them not. Bonifacius loued them, and got them, but not in mercie, but in the wrath of God. What Zacharias Bishop of Rome did afterward, more prosperously then deuoutly, in fauour of Pipinus anno 750. he is very ignorant of historie that is ignorant of. Childericus the lawfull heire of the kingdome, at the commandement of Zacharias was shauen and thrust into a monasterie, and Pipinus son of

of *Carolus Martellus* was made king. *Stephanus* the second, after *Zacharias* walking on still in the paths of flatterie, obtained from *Pipinus* king of France, not onely aide against *Aistulphus* king of Lombards, but also the Exarchat of *Ra- uenna* and *Pentapolis*. And to the end that this great terri- torie pertaining iustly to the Emperour of Constantinople, should not returne backe againe to the right owners of it, what order was taken by *Paulus* the first, *Stephanus* the third, and *Adrian* the first, the changing of the Empire from the East to the West, and setting vp *Carolus Magnus*, cleare- ly declareth. So that the fifth step of the Romane eminencie was falshood and flatterie, as hath bene declared.

Now if there be any space of time betweene the fifth and sixth steppe, maruell not at it, because it is a great point, and he who was a let to the man of sinne behooued to be made out of the way, that is, (as *Chrysostome* expoun- deth it) the Emperours power behooued to be vterly trode vnder foot before the man of sinne could vsurpe absolute au- thoritie, and sit as God in the Lords Temple. Therefore the next attempt was, the inuestment of Bishops, *per baculum & annulum* (as the custome then was) must be violently extor- ted and wrung out of Emperours hands. This was hard to bring to passe, in respect the Emperours had bene in so long possession of this right; but it was so necessarie a point, that the absolute soueraignie whereat they aimed so long a time, could no otherwise be obtained. Therefore the Bishops of Rome put on their armour, and assailed the authoritie of the Emperours with all their might, specially with the thunderbolts of their cursings, to haue the inuestment of Bishops *per baculum & annulum*, given ouer into their hands. This bargaine began in the dayes of *Gregorie* the seuenth, and in the dayes of *Henry* the fourth, and lasted almost two hundred yeares, some call it *Bellum Pontificium*. *Henric* the fourth was cursed by *Gregorie* the seuenth, *Henric* the fifth by *Paschalis*, *Lotharius* the second was rather content to giue ouer the inuestment of Bishops then to contend with *Innocentius* the second, and so escaped the sentence of cursing.

The sixth step.

2. Thess. 2. 7.
Chrysost. in 2.
Thess. 2. hom.

4.

Conradus the third was occupied in warrefare against the Saracens, and was traiterously deceived by *Emanuel* Emperour of Constantinople: but if he had tarried long at home, there was great appearance of a bargaine because he receiued not his coronation from the Bishop of Rome. *Fridericus* the first called *Barbarossa*, was cursed by *Alexander* the third, who also in *Venice*, and in the porch of the Church of Saint *Marke* trode vpon his necke. *Henrie* the sixth was cursed by *Celestinus*, who also when he repented and was crowned Emperour by him, he put on the Crowne vpon *Henries* head with his hand, and beate it off againe with his foote. *Philip* brother to *Henrie* the sixth, was cursed by *Innocentius*. *Otto* the fourth was cursed by *Innocentius* the third. *Fredericke* the second by *Honorius* the third, *Gregorius* the ninth, and *Innocentius* the fourth. *Conradinus* the nephew of *Fredericke* the second, in stead of cursing was beheaded by the speciall aduice of *Clemens* the fourth; such clemencie was in our holy Father. This large historie I haue onely touched in few words, to let you vnderstand that the Bishops of Rome can be serious in maine points wherein the standing or falling of their Supremacie doth consist. If the inuestment of Bishops be throwne out of the hands of the Emperours, then will all Bishops follow the Bishop of Rome, and not their owne soueraigne Lords, and therefore moe curses then euer were pronounced out of mount Eball, were thundered out: but against whom I pray you? Against the annointed of the Lord, of whom it is said, *Thou shalt not curse the Prince of thy people*. But wonder not, good Reader, at the great difference betweene the curses pronounced out of mount Eball, and the curses pronounced out of mount Tarpeius. The curses from mount Eball were giuen out to bring the people vnder the obedience of God, but the curses pronounced out of mount Tarpeius, were set forth to bring Princes vnder the soueraigntie of the Romane Bishop.

Deut. 27.15.

Exod. 22.28.

Note.

The seventh
steppe.

The seventh step is nothing else but an appendicle of the sixth, to wit, after that the Bishops of Rome had obtained the right of inuestment, not by reason but by force and might,

CENT. 3. *Of the Supremacie of the Bishop of Rome.* 131

might, then the ancient order must be inuerted. Of old no man could be made Bishop of Rome without the aduice of the Emperour: now on the contrarie, no man must be Emperour without the Popes coronation. What is this, but like *Similitude.* a nauigation to the East Indies? We lose the sight of the North pole, and finde the degrees of the eleuation of the South pole. The authoritie of the Emperour is vtterly trodden vnder foot, and what remaineth, but to see that man of sinne and child of perdition with absolute soueraigntie commanding all things at his pleasure?

One thing is yet lacking to perfect this mystery of iniquitie. The Bishops of Rome must haue power also to conuocate generall Councils: themselves or else their substitutes must be moderators in these Councils, and their determinations must haue equall anhoritie with the written word of God. All these things were obtained, as it were without stroke of sword, and without gainsaying and reluctance. For albeit Emperours were in continuall custome of appointing generall Councils, and the place of their meeting, and to point out the person who should be moderatour, yet when the inuestment of Bishops was violently plucked out of the Emperours hands, and the Emperours must receiue their coronation from the Bishops of Rome, all the courage of Emperours vtterly failed, and the Bishop of Rome will needs conuocate generall Councils, and will guide all at his owne appetite and pleasure. It is knowne that *Constantine* conuocated the Councell of Nice, *Theodosius* the Councell of Constantinople, *Theodosius* the second and *Valentinian*, the Councell of Ephesus, *Martianus* the Councell of Chalcedon, *Iustinian* the fifth generall Councell, *Constantinus Pogonatus* the sixth, *Constantinus Copronymus* the seventh, *Basilius* Emperour of Constantinople gathered the eight generall Councell. Hitherto the Emperours kept their right of conuocating OEcumenicke Councils, neither was their right so much as once controlled. The maine question betweene the Emperours and the Bishops of Rome was *de inuestitura*, as is said. This being once settled in the persons of the Bi-

The eight step.

shops of Rome, the question about gathering generall Councils slept, from the eight generall Council till the Council of Lateran, that is, about foure hundred yeares: and then *Innocentius* the third, at his owne hand, no man making opposition to the contrarie steppeth to the rudder, gathered the generall Council of Lateran in Rome anno 1215. and other Bishops following him did the like, no man making opposition to the contrary, except in such Councils as were to be gathered for empairing the Emperours estate. And they gaue out to the world such lawes and ordinances as hath bene declared in the historie. *Gregorie* the tenth gathered a generall Council at Lions in France, anno 1273. *Clemens* the fifth gathered a generall Council at Vienna, anno 1311. Pope *John* the three and twentieth gathered the Council of Constance, anno 1414. with aduice of *Sigismund* the Emperour, but it was to serue his owne turne. There were three Popes at one time contending for the Popedome, *John*, *Gregorie*, and *Benedict*: and Pope *John* to obtaine fauour at the Emperours hands, maketh him an associate to himselfe in conuocating the Council of Constance, but sore against his heart he vouchsafeth vpon the Emperour a lap of his owne garment. *Eugenius* the fourth assembled the Council of Basil, anno 1431. as likewise the Council of Florence, anno 1439. And finally the Council of Trent was conuocated or called by *Paulus* the third, anno 1546. Now we haue conveyed by historical narration the Bishop of Rome to the top of the mast, where we leaue him fast asleepe, and the world also bewitched with his enchantments, sleeping in a dead sleepe, vntill it please the Lord with his terrible tempest to give them both a wakening.

Prou. 23. 34.

Iudg. 9. 49.

The last head of this treatise is to declare the tragicall euent of this Supremacie of the Romane Bishop, not like to the Supremacie of *Aaron* and his successours, which was a band of vnitie among the nation of the Iewes, but like vnto the Supremacie of *Achimelech*, tending not onely to the murthering of his brethren, but also to the vtter vndoing of the Sichemites, who by vnlawfull meanes aduanced

ced him to that honour. But in the beginning of the last head before I say any further, in few words I will set downe a comparison betweene Christ and the Antichrist, as a Preface to the last head. Christ Iesus after his humiliation ascended into heaven, led captiuitie captiue, and distributed good things to men: and the higher he ascended, the greater benefit redounded to mankinde: The Apostles receiued the gift of tongues, and strength promised from aboue; a sanctified memorie to remember all things that Christ had taught his disciples. And more then this, seeing he ascended to the heauens to sit at the right hand of his Father, and to be our Aduocate, it is certaine that not onely the Apostles, but also all Christians haue a great and vspeakable benefit by the ascension of Christ on high. Howbeit this ascension of Christ, and sitting at the right hand of his Father is not a new dignitie that Christ had not before; but this excellent glorie was something obscured δια τὸ πάθος τοῦ θανάτου; that is, through the suffering of death. But when he ascended to heauen, that mistie cloud was remoued, and the glorie of Christ was clearly knowne.

*A comparison
betweene
Christ & An-
tichrist.*
Ephes. 4. 8.
Psal. 68. 18.
Act. 2. 3.
Act. 1. 8.
Ioh. 14. 29.
Psal. 110. 1.
1. Ioh. 2. 2.

But when the Antichrist ascended on high, not by the decree of the mercy of God appointing him to sit at the right hand of the Father, but by such vnlawfull meanes as hath bene declared before, and by the operation of Satan, and by the decree of the iustice of God, punishing the world for the contempt of his truth: then I say, gifts were not distributed to men, but the Vials of the wrath of God were powred vpon the earth, as shall clearly appeare by a particular declaration of the miseries that happened to the world by the aduancement of the Bishop of Rome to the Supremacie aforesaid. And aboue all other things, when as he was not content to sit in the chaire of *Peter*, but also he would make himselfe a new law-giuer, not onely equall to Christ, but also ἀντικείμενος καὶ ὑπεραίμενος, an aduersarie to Christ, and exalting himselfe aboue Christ. Then I say, the fountaines of the great deepe were broken vp, and the windowes of heauen were opened, not to bring downe raine, as in the

Heb. 2. 9.
2. Thess. 2. 9.
Ibid. 12.

2. Thess. 2. 4.
Gen. 7. 11.

Rom. i. 18.

dayes of *Noah*, but to reueale the wrath of God from heauen against all vngodlinesse, and vnrighteousnesse of men, who withhold the truth in vnrighteousnesse.

Now to keepe some order in this great Ocean whereinto I am embarked, the principall Tragedies following the Roman Supremacie I diuide them in three. First, the warre called *Bellum sacrum*, that is, the holy warre, followed vpon the necke of this Supremacie. Secondly, the warre called *Pontificium*. Thirdly, lawes and constitutions since the one thousand two hundred & fiftieth yeare of our Lord, so flatly repugnant to the ordinances of Christ, that no man can be Christs seruant, except he shake off this unhappie yoke of the ordinances of Antichrist.

The first Tragedie.

Bullinger de Concilijs.

Note.

Ierusalem recovered by the Christians.

After *Gregorius* the seventh and *Victor* the third succeeded *Urbanus* the second. This man gathered a Councell at Clarendon in France, and stirred vp the Christian Princes to undertake a most hazardous and dangerous warrefare for recouerie of Ierusalem and the holy land out of the hands of the Turkes and Saracens, for both these people were combined together, as *Platina* granteth in *vita Urbani II*. This warfare was undertaken in the yeare of our Lord one thousand eightie foure, or one thousand ninetie sixe. Three hundred thousand men marched to this warfare vnder the conduct of *Godfrey* Duke of *Lorraine*, and *Baldwin*, and *Eustace* his brethren, *Robert* Duke of *Normandie*, and *Robert* Earle of *Flanders*, *Hugo* brother to the king of France, *Boemius* Duke of *Apulia*, and *Tancredus* sonne to *Rogerius Boemundus* brother. In the first entrie of this warfare at Antiochia and at Ierusalem, such abundance of blood was shed, as *Bullenger* by the testimonie of *Vrspergensis* citeth, that the horses dipped their legges in blood vnto the knees. At Ascalon a cruell battell was fought betweene the Christians and the Saracens, vnder the conduct of the *Sultan* of *Babylon* wherein an hundred thousand men were slaine. Thus was Ierusalem recovered out of the hands of the Saracens with great effusion of blood, and *Godfrey* crowned king of Ierusalem. But it was so deare bought, and so soone lost againe,

C I N T. 3. Of the Supremacie of the Bishop of Rome. 135

gaine, (for this kingdome continued not aboute one hundred yeares) that God gaue cleare testimonies to the world, that he liked not that unhappie Councell of Claremont, whereby the peace of the world was disquieted, and bloud was shed abundantly, like water powred out vpon the ground, and the mindes of the infidels so exasperated against Christians, that albeit they haue payed vs home againe with the conquest of Thracia, Bulgaria, Macedonia, Græcia, Peloponnesus, with a great part of Hungaria, and Illyricum, yet are not their hearts satisfied, but set on edge through remembrance of the armie that came to besiege Ierusalem. I leaue off to speak of the vnprosperous successe of *Conradus* the third, and how his armie besieging Iconium, was empoysoned by the falshood of *Emanuel* Emperour of Constantinople, and the successe of *Lewis* king of France, and *Rogerius* Duke of Sicil, to whom all things succeeded not to their contentment, as the siege of Damascus clearly declareth. No better successe had *Philip* king of France, and *Richard* king of England, who enterprised likewise to recouer againe all that was lost, but king *Richards* shipwracke, captiuitie, and ransome, witnesseth that the voyages to the holy land seldome had a good successe. The calamitie of *Barbaressa*, who seemed to prosper, but was pitifully drowned in the passage of a riuer. And finally the compelled returning of *Fredericke* the second in the midst of his victories, to saue his owne dominions from the outrage and oppression of the Pope. The bad successe, I say, of all these expeditions and other moe, declareth that God gaue not his blessing to the Councell of Claremont. So that in very deed the aduancement of the Bishop of Rome tendeth to the calamitie of the whole world.

The second tragedie that followed the high aduancement of the Bishop of Rome, was *Bellum Pontificium*, others call it *Bellum Imperatorium*, a cruell and hatefull warfare betweene the Emperours and Bishops of Rome, wherein no sort of villanie, falshood, and barbarous crueltie was left vnpractised against noble and worthy Emperours. *Gregorie* the seventh caused the Emperour *Henrie* the fourth at Canusium

*The second
Tragedie.*

Note.

in sharpe winter weather to stand bare footed, and to craue absolution from him. He vttered a false prophecie of the Emperours death within a yeare and a day: which when the issue declared to be a lying prophecie, he tooke him to his shifting mental meaning, that he spake of the spirituall death of the Emperours soule, and not of his bodily death. Pope *Pascalis* the second stirred vp *Henry* the first against his owne naturall father *Henry* the fourth, and caused the bodie of the noble Emperour *Henry* the fourth to be digged vp out of his sepulcher, so that it remained five yeares vnburied. Pope *Adrian* the fourth was offended because the Emperour *Barbarossa* held his left stirrop in stead of the right stirrop when the Pope mounted vp on his horse. Pope *Alexander* the third trampled vpon the same Emperours necke. Pope *Gregory* the ninth by his cursings compelled the Emperour *Fredericke* the second to leade an armie into Asia against the Turkes and Saracens, and in his absence, like a deceitfull traitor, inuaded the kingdome of Naples, and the rest of the dominions which in heritage belonged to the Emperour. Thus we see clearely in this second tragedie, that the Bishop of Rome was like vnto the milt in the body, which when it waxeth great by swelling and hardnesse, all the rest of the noble parts are lessened and become weake: euen so the excessiue preferment of the Bishops of Rome was the vndoing of the Emperours and Princes of the earth.

Simil.

The third Tragedie.

The Bishops of Rome not contented with the two tragedies already mentioned, to wit, to haue filled the world with bloud, and to haue trampled the Emperours and Princes vnder foote, they added the third tragedie worst of all. They would be lawgiuers, sitting in the very chaire of Christ, and making the ordinances of Christ of none effect, to the end that place might be giuen to their constitutions. *Innocentius* the third in the Councell of Lateran confirmed the blasphemous doctrine of transubstantiation, anno 1215. In the generall Councell holden by *Gregorie* the tenth, anno 1273. forgiveness of sinnes was promised in most ample maner to those that would be marked with the badge of the

the crosse, and would go and fight against the Saracens. But Christ promiseth remission of sinnes to such onely as repent of their sinnes and belecue in him, and in token of true repentance, to those who beare the easie yoke and light burthen of Christ. In the generall Councell gathered by *Clement* the fifth in Vienna, anno 1311. it was ordained that the Pope should not be subiect to the Emperour, but rather the Emperour to the Pope, and that the Emperour shall giue his oath of allegiance to the Pope, expressly contrarie to the written word of God, *Let every soule be subiect unto the higher powers.* *John* the three and twentieth with aduice of *Sigismund*, gathered a generall Councell at Constance, anno 1414. wherein the very testamentall legacie of Christ was altered and empaired by sacrilegious Prelats, in taking from the people the vse of the holy cup in the Sacrament. And the clause, *Non obstante* set downe in their act, made the whole people of Christendome to tremble, that they durst set their mouthes against heauen, and correct the ordinance of Christ, and that in such rude manner, that notwithstanding that Christ instituted this Sacrament vnder formes both of bread and wine, yet the Church thought meet that the Sacrament shall be giuen to lay people vnder the forme of bread onely. The late Councils of Basil and Florence are flat repugnant one to another in the head of Supremacie. And last of all the Councell of Trent, wherein some peece of reformation was expected, made it knowne to the world, that the whore will neuer reforme the Brothell, and that Antichrist will not be consumed with the breath of his owne mouth, but with the breath of the mouth of Christ, which thing the Lord performe in his owne time. Amen.

Mat. 11. 28.

29 30

Note.

Rom. 13. 1.

THE



THE X. TREATISE.

Of Inuocation of Saints.

THE ARGUMENT.

I. *That it is not certaine at what time the error of Inuocation of Saints sprang up in the Church.* II. *That Origen, Basilus Magnus, and Nazianzen, were in some measure entangled herewith.* III. *An exposition of the 15. verse of the 50. Psalm, wherein is declared, 1. the purpose of the Prophet in this Psalm, 2. that prayer is a part of spiritual worship onely belonging to God, both in respect we ought onely to trust in God, as also because he is onely omnipotent: yea there is neither commandment, nor example, nor promise to be heard thorowout the whole Scriptures, but by praying unto God. 3. that we haue need of a Mediatour, and that Iesus Christ is the onely Mediatour of intercession, as he is also of redemption: as is proued by a description of the Mediatour of intercession.* IIII. *That Inuocation of the Angels of the Virgin Marie, and of the Saints departed, hath no ground in Scripture, and that this custome was disliked by many of the ancient Fathers.* V. *That the originall ground of the Inuocation of the Saints may be deriued from Plato, and that the ground of the adoration of the blessed Virgin Marie arose, 1. from the fabulous narration of her assumption written by Nicephorus, 2. from the honorable titles and stiles giuen unto her by Ecclesiasticall writers.*

Matth. 13. 25.

IT is more easie in this Treatise to disapprooue the doctrine of Inuocation of Saints, then accurately to point out the minute of time wherein this abuse sprang vp. For the enuious man, who sowed tares in the husbandrie of God, he did it while men were asleepe. And no good Christian, how vigilant soeuer he be, can be at one and the selfe same time both sleeping and waking. Neuerthelesse, albeit the sowing time

time be vnknowne to vs, the time wherein the blade springeth vp, and manifesteth it selfe vnto the sight of men, may be knowne: and therefore I haue referred this Treatise vnto the fourth CENTVRIE. It is true, that *Origen* about the yeare of our Lord 240. like as he disputed curiously of all things without any certainty of sacred Scripture, yea even of pluralitie of worlds: so in like manner he disputed of the charitie and affection that good Christians departed this life might possibly beare to the members of the militant Church of Christ. And he thought it not inconuenient to suppose that they had a care of our saluation, and supported vs with their prayers. Neuerthelesse he spake doubtfully, *Ego sic arbitror*, that is, I suppose it is so: but he durst not with full assurance affirme any such thing.

*Origen homil.
3. in Cant.*

In the third CENTVRIE also we reade of a commemoration of the names of holy Martyrs, in time of ministration of the holy Sacrament, but neither of purpose to pray for them, who were already possessed in their rest, nor of purpose to request them to pray for vs: for such grosse error was not yet admitted into the bosome of the Church: But rather of purpose by such a commemoration, to animate the godly to follow the foot-steps of those men in well-doing, whose names were thought worthy at solemne times to be commemorated in the Church.

The Rhetoricall libertie of *Basilus Magnus* and *Nazianzen*, brought Inuocation of Saints into the mouthes of all the people: for it is their custome, after they haue commended the patient suffering of Martyrs, in the end they desire to be supported by the prayers of the holy Martyrs. These glorious Oratours learned not this lesson in the bookes of holy Scripture, but rather in the schoole of *Libanius*, whose frequent inuocation vpon ἡρώες in his declamations, acquainted *Basilus* and *Nazianzen* to call vpon the Martyrs, to the end that δαίμονες and ἡρώες of the Gentiles might be forgotten, and the holy Martyrs, by whose examples men might be led into the foot-steps of vertue & godlinesse, might be remembered. Neuerthelesse seeing those learned Fathers had no war-
rant

*Basil. in 40.
Martyr.*

*Nazianz. in
laudem Gor-
gonie.*

*Idem orat. in
funere patris.*

*Idem orat. 1.
in Iulianum.*

Similitude.

Gen. 2. 24.

1. Sam. 1. 2.

1. Tim. 3. 2.

Note.

*Monodia in
Basilicis.*

rant in Scripture for Inuocation of Saints, they are compelled to speake doubtfully, *ὡς οἶμαι*, that is, as I suppose. And againe, *εἰ μὴ πολλὴν τῆς ἐπιθυμίας*, that is, if it be not too much boldnesse so to speake. And againe, *εἰ τις εἰσθυσίς*, that is, if there be any sense, to wit, in those that are dead. If they had followed the certaintie of Scripture, what needed such doubtfull and staggering speeches? When a tall Cedar falleth, many little trees are brused by the fall of it: and when worthie men do fall into an error, it is offensive to many. The lamentable examples of *Iacob*, *Dauid*, *Salomon*, and the pluralitie of their wiues, contrary to the first institution of God, proueth this to be true. *Helcana* the father of *Samuel* was not free of this fault. And when the Apostile *Paul* writeth of the gifts that are requisite in a Bishop, he would haue him to be the husband of one wife: which exhortation had bene vnnecessary, except the preposterous following of the faults of holy Fathers had bene so vniuersally ouer-spread, that scarce the Pastors themselves were free of the contagion of this disease. But the God of heauen hath permitted this to be for our triall, euē to trie whether we loue the Lord our God with all our heart, or no: for if we loue the Lord with all our heart, we will neuer preferre men to God, nor mens examples to Gods commandements, how holy and godly soeuer they haue bene. But now to returne to those two learned Fathers of whom I began to speake: some excuse this weaknesse, by the libertie of Rhetoricall ornaments. And indeed, if a lap of this transparent-couering be not spread ouer the speeches of *Nazianzenus*, who preferreth the painfull trauels of *Basilus* to the trauels of the Apostile *Paul*, who filled the world with the preaching of the Gospell, from *Iudæa* to *Illyricum*: If (I say) this forme of speaking be not excused by Rhetoricall ornaments, and namely the figure Hyperbole, no Christian man could gladly lend his care to such speeches.

But now to leaue the sandie ground of mens speeches, and to conuert our selues to the doctrine of diuine Scriptures, as to a sure foundation, whereupon if we leane we shall not be deceiued.

deceiued The Lord saith in his word, *Call upon me in the day of thy trouble, and I will deliuer thee, and thou shalt glorifie me.* From this ground of holy Scripture let our Treatise arise, wherein, Godwilling, first we shall consider the purpose of the Prophet: next we shall declare, that Prayer is a part of spirituall worship, onely belonging to God: thirdly, that Iesus Christ is the onely Mediatour of our intercession: and lastly, that praier to Angels, to the blessed Virgin the mother of our Lord, and to the Saints departed, haue no ground in Scripture, and that this custome was disliked by many of the ancient Fathers.

Now the purpose of the Prophet in the fiftieth Psal. is manifest, namely this, to conuict Hypocrites, who contenting themselves with outward sacrifices, neglected the spirituall worship of God, wherein God hath principall delight, as Christ saith, *God is a Spirit, and they that worship him, must worship him in spirit and truth.* But Hypocrites will needs present vnto God chaffe in stead of Corne, and drosse in stead of Gold, and an outward shew of externall worship in stead of the very substance of his spirituall seruice. To draw them from this grosse imagination, he brings in God himselfe speaking from his holy Sanctuarie, and declaring, that outward sacrifices haue bene oft times intermitted, without any reproofe of them who being compelled by necessitie, and not willingly, left off the offering of sacrifices. In Egypt the Jewes could not offer such beasts as the Egyptians worshipped, else they would haue stoned them to death. In Babylon they had not an Altar whereupon they could offer sacrifices to God lawfully. And at some times; when both Altar and sacrifices were at hand, yet *David* complaineth, that by violence he was debarred from the Courts of the Lord. All these times God did not reprove his people for omitting of externall sacrifices, because they were constrained by necessity to intermit such outward exercises. In the meane time they worshipped God in spirit and truth, and it lay not in the power of their hatefull enemies to hinder them from worshipping God spiritually.

Psal. 50. 15.

Ioh. 4. 24.

Exod. 8. 26.

Psal. 42. 2. and 84 3.

Hebr 10. 1.

Note.

Chrysost. in
Epist. Pauli,
ad Tit. cap. 1.
homil. 5.

Simil.

Similitude.

Secondly, the Prophet brings in the Lord, declaring that he had no pleasure in bloudie sacrifices, because he neither eateth flesh, nor drinketh blood: and in case he delighted in such things, he would not require them at mens hands, seeing that all the foules in the mountaines, and all the beasts in the forrest are the Lords, and he may vse them according to his owne will and blessed pleasure. But the Lord did institute such kind of sacrifices to last for a time, as shadows of things to come, but they could neuer sanctifie the commers thereunto. Therefore if they be separated from Christ, to whom they led the people, as types and figures of his euerlasting sacrifice, the Lord hath no kind of regard of them. True it is, y^e Satan hath a delight in bloody sacrifices, euen so far forth as they are bloody, and a destruction of the creatures of God, as the sacrifices in the valley of Ben-hinnon do testifie, and the sacrifices offered to *Diana* in *Taurica chersonesus*, and the bloody tribute payed by the Athenians to *Minos* King of Candie, by the expresse aduice and counsell of *Apollo*, as *Chrysostome* clearly affirmeth. And this declareth, that the diuell, who was a murtherer from the beginning, hath a delight in bloudie sacrifices. But God delighteth not in such sacrifices, except onely so farre as they were types and figures leading to the sacrifice of Christ. Yea, the sacrifices of the Law were like vnto the fire set vpon the top of the marble towre of Pharos, for the well-fare of ships, and to direct them to the right harbour of Alexandria: and like vnto the fire set vpon the vttermoſt wall of Ierusalem, on the North side, called by Cosmographers, *Turris furnorum*: this serued to direct the foot-steps of them who in the night season were journeying to the holy Citie, that they should not wander from the right entrie of the gates of Ierusalem. Notwithstanding children sate about these fires, and warmed themselues, and knew none other vse for which they were appointed, saue onely to warme those who were acold in winter nights: euen so carnall Iewes reposed vpon sacrifices, but marked not the right end wherefore they were appointed by God.

But the Prophet leades a carnall people from externall sacrifices

sacrifices vnto spirituall exercises : and namely , vnto prayer and thanksgiuing , and consequently to the obedience of faith, the very vndoubted ground of prayer and thanksgiuing : for in these exercises consist deeper points of the worship of God , then in outward sacrifices, whether we looke to God, or to our selues. When we looke to God, he is a spirit, and consequently he delighteth in spirituall seruice : and when we looke vnto our selues , we haue an earthly bodie, and a spirituall soule, and if we present vnto God the seruice of the most base part of our person , and not of the best part, then we fall vnder the curse threatened by *Malachie*, who saith, *Cursed be the deceiuer, which hath in his flocke a male, and voweth, and sacrificeth vnto the Lord a corrupt thing.* This ground being first layed, that the principall purpose whereat the Prophet aimeth is not vnkowne , it is the more easie to stand to the words. Malac. 1. 14.

The Prophet bringeth in the Lord, saying, *Call vpon me in the day of thy trouble, &c.* This presupposeth, that we shall be exercised with manifold troubles, as our Sauour Christ Iesus was crowned with thornes before he was crowned with glorie : yea, and that we shall be so dashed with the vehement tempest of troubles , that except we be well taught in the schoole of God, we shall not know what hand to turne vs vnto: as the ship-men did who sailed with *Ionas*, euerie man prayed to his owne God, onely *Ionas*, who was taught in the right schoole, directed his prayers to the liuing God, who made the heauen and the earth, and was heard when he prayed out of the Whales belly. Now seeing that God inuiceth vs to be his disciples, and he will teach vs, to whom and in what manner we should pray in time of our troubles , let vs lend our eare to our great School-maister , and not be ashamed to open our eare, and to bind vp our mouth with silence when the Lord speaketh, and count all the speeches of Fathers that repugne vnto this great Oracle of God , to be like vnto eares of corne withered, thinne, and blasted with the East wind, wherein there is no nourishing food. Mat. 27. 29. Ionas 1. 5. Ionas 2. 1.

In the second part of this Treatise, it is to be prooued, that
prayer

prayer is a spirituall sacrifice, onely to be offered to God, and to none other, neither in heauen nor in earth, for three principall reasons. First, in Scripture we are taught, to pray to him onely in whom we trust, and consequently to pray onely to God. The Apostle *Paul* saith, *But how shall they call on him, in whom they haue not beleueed?* Yea, and the Prophet *Jeremie* saith, *Cursed be he that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.* God is the iust proprietarie and owner of our soules, for he hath bought and purchased them with his owne blood: and the Lord will part stakes with no man, neither can he admit a corruall in points of his honour. As the naturall mother could not abide to see her son diuided, because he appertained totally and wholly vnto her selfe: so cannot God abide that his glory be giuen vnto another, or yet that any part of that thing that is once dedicated to God should be conuer-
 Rom. 10. 14.
 Jerem. 17. 5.
 Act. 20. 28.
 1 King. 3. 26.
 Esay 42. 8.
 Act. 5. 4.

In holy Scripture we reade of three altars, to wit, of the altar of Damascus, and the altar of Bethell, and the altar at Athens to the vnknowne God. The altar of Damascus was abominable, because it was builded to the worship of a false god. The altar of Bethel was abominable, because on it the true God was worshipped in a forbidden manner. And the altar of Athens to the vnknowne God was abominable, because they neither knew whom they worshipped, nor yet the right manner of his worshipping. Therefore in the matter of the worshipping of God, let vs set our compasse right, lest a little wandering procure a great shipwracke: and in the matter of prayer, let vs call vpon him onely in whom we trust, as we are taught by the holy Apostle, *And let vs offer spirituall sacrifices, acceptable to God through Iesus Christ.*
 2. King. 16. 10.
 2. King. 23. 15.
 Act. 17. 23.
 Note.
 1. Pet. 2. 5.

The second argument, whereby I proue that our prayers should be made onely to God, is this: We should pray onely to him who is omnipotent, and can support vs in all our distresses: therefore we ought to pray onely to God. The antecedent of this argument is euident, by the latter part of that short prayer indited by Christ to his disciples, *For thine is the king-*

kingdome, & the power, and the glory, for euer. In y short forme Mat. 6.13.
 of perfect prayer, the first words leade vs to a consideration of
 the loue of God towards vs, who is content to be our Father
 in Iesus Christ. In the last words his power is described to be
 infinite, such as becometh him who is King of heauē & earth:
 who like as he hath made al things, so likewise hath he an ab-
 solute soueraignty ouer all things, both in heauen & in earth.
 Now that omnipotency is an attribute only belonging to the
 diuine nature, the very Gentiles could not deny, who attribu- Gen. 3.15.
 ted the word *παντοκράτωρ* onely to God. And it is certaine, that
 all the Angels of heauen could not haue supported the disaste-
 rous estate of man after his fall, if God himselfe had not put
 hand to worke, who onely knew the way how his iustice and
 mercie could kisse one another, in the person of the Mediator.
 Therefore seeing God only is omnipotēt, & none but he, what
 fooles are we to put our trust vnder the shadow of the bram-
 ble, as the Sichemites did, and not to dwell in the secret of the Iud. 9.15.
 most High, and abide in the shadow of the Almighty? I do no Psal. 91.1.
 wrong to the Angels, when I compare them to brambles, in
 cōparison of the eternal God: their power is finite and boun-
 ded, their prouident care ouer vs is limited, namely, the time Psal. 34.7.
 of their employment, which God appointeth them to attend
 vpon vs: but the power of God is infinite, and in his prouident
 care he appointed a kingdome for vs before the foundation
 of the world was layed. Let vs therefore trust vnder this sha-
 dow of the Almighty, and call vpon him in whom we trust. Mat. 25.34.

Thirdly, it may be prooued, that we should pray to God
 onely, and to none other, because there is neither comman-
 dement, nor example, nor promise, to be heard in Scripture,
 vnlesse that prayers be made to the Creator onely, and not
 vnto the creatures of God. And in this argument I find that
 some learned Papists giue ouer reasoning in the cōtrarie,
 and render reasons wherefore there is no example in the
 old or new Testament of Inuocation of Saints: namely this,
 that in the old Testament, the Patriarchs and Prophets, who
 departed this life, went not presently to heauen, and had not
 the fruition of the presence of God incontinent: but they

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went

*Ecchius fool sh
conjectures.*

went to *Limbus patrum*, where their soules remained vntill Christ died and arose againe from death, and then he carried their soules to heauen. And this is the cause (say they) wherefore there is no example found in the old Testament of Inuocation of Saints. Likewise, they say concerning the new Testament, that if the Apostles had set downe any precept concerning Inuocation of Saints, it would haue seemed vnto the people, that they were desirous that this honour should be done vnto themselves after their death. These are the foolish coniectures of *Ecchius*. Neuerthelesse the places that Papists cite out of Scripture to proue Inuocation of Saints, declare with what conscience a great number of them treat this argument.

*August. epist.
42.*

In like manner the facts and words of ancient Fathers are miserably abused. When Papists reade in the Epistles of *Augustine*, that the Emperour went vnto the tombe of the Apostle *Peter*, sometime a fisher, and layed aside his Imperiall Diademe, and humbly bowed his knees, and prayed at the sepulcher of *Peter*, they clap their hands, and shout for ioy, as if their cause were wonne. But such transparent vizards will blind no mans eyes, except onely the eyes of simple ignorant people, and the eyes of those who are wilfully blinded: because the praying at the sepulcher of *Peter*, will not proue that the Emperour prayed vnto *Peter*, but onely to God. And this custome was the more tollerable, because Christians, for the space of three hundred yeares, were accustomed to heare Gods word preached, to receiue the Sacraments, yea and to pray in such places wherein Martyrs had glorified God by patient suffering of death for Christs sake. In all these actions they worshipped God, whose word they heard preached in that place, whose blessed Sacraments they receiued also in that place, and they bowed their knees, and prayed to God, and not to the Martyrs, in that place: yea, and when the persecution ceased, and Temples were builded, there was a reuerend commemoration of the names of the Martyrs, without any inuocation and praying vnto them, as *Augustine* expressely declareth.

*August. de
Citate Dei.
lib. 22. cap. 10.*

Now

Now let this ground be deeply settled and rooted in our hearts, that God is the onely fountaine and giuer of all good gifts, who also knoweth all our miseries, and is omnipotent, and can support them at such time as his Maiestie knoweth to be expedient: *For the vision of God* (as saith the Prophet) *Habac. 2. 3.* *hath it owne appointed time, and at the last it shall speake, and not lye: though it tarrie, waite, for it shall surely come, and shall not stay.* And so much the more let vs with patient expectation, waite for the support that commeth from the throne of the grace of God, because the Lord neuer commeth to vs with an emptie hand, and neuer visiteth vs out of season, as earthly Physitions do oft times: but euen when he findeth vs lying in our graues, and rotting in the sinke of a tabernacle forsaken by the ghost who was wont to dwell in it, then can he raise vs out of our graues, as he did *Lazarus.* *Ioh. 11. 43. 44.*

This ground being deeply fixed in our hearts, I proceed to the next head, to declare, that no man can approach neare to God without a Mediatour: and that Christ is the onely Mediatour, both of our redemption and also of our intercession, and none other but he onely. As concerning the first assertion, that we haue need of a Mediatour, there is no man so voide of vnderstanding who will denie it. Like as in the *Similitude* *Note.* *fabricke of the world, fire and water are elements of so discrepant qualities, that the Lord would not set them contiguously together, lest the one should haue consumed the other: therefore the Lord in his vnspeakeable wisdom, hath set an element of a mid nature betwixt them, to wit, the aire,* in the vppermost part of it not abhorring from the qualities of the fire, and in the lower region of it conforming to the qualities of the water: euen so there can be no fellowship betweene the holy God and sinfull man without a Mediatour. And it was well said by *Iosua, Ye cannot serue the Lord,* *Iosua 24. 19.* *for he is an holy God, he will not pardon your iniquitie, nor your finnes.* Therefore necessitie driueth vs in the Treatise of Inuocation to speake of the Mediatour.

I will not trouble my selfe to prooue the thing that is not denied: Papists themselues grant two things: First, that Christ

is the onely Mediatour of our redemption: Secondly, that Christ is the onely Mediatour of intercession betwixt God and vs. But herewithall they affirme, that the Saints are Mediatours betwixt God and vs. Of that which is fully granted, that Christ is the onely Mediatour of our redemption, I inferre according to the grounds of holy Scripture, that Christ is also the onely Mediatour of intercession: for these two are vnseparably linked together, and he who hath the one honour hath both. In the Epistle to the Hebrewes it is said, that Christ is the onely Mediatour of our redemption: and hereof it is inferred, that he is the onely Mediatour of our intercession: the words of the Apostle are these, speaking of Christ, *But this man, because he endureth for ever, hath an everlasting Priesthood.* In these words Christ is set downe as the onely Mediatour of our redemption. Now marke that which followeth as a necessarie consequence vpon the fore-mentioned ground, *Wherefore he is able also perfectly to saue them that come to God by him, seeing he ever liueth to make intercession for them.* Here Christ is pronounced to be the onely Mediatour of our intercession: and this conclusion is gathered vpon this ground, because he hath saued vs by his euermlasting sacrifice, which is as much as to say, because he is the Mediatour of our redemption. Againe, holy Scripture will inuert this order, and set intercession in the first place; and vpon this ground, that Christ is the onely Mediatour of our intercession, will conclude that Christ is also the onely Mediatour of our redemption. Marke the words of the holy Apostle, *My babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an Aduocate with the Father, Iesus Christ the Iust, and he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.* In these words Christ is first called our Aduocate: and hereof is inferred, that he is our propitiation, which is all one as if he had said, Christ is the onely Mediatour of our redemption.

Hebr. 7. 24.

Ibid. ver. 25.

Note.

Ioh. 1. 1. 2.

Leuit. 16. 17.

In the Law of *Moses* the high Priest was onely but a type of the true Mediatour of intercession: yet while he was presenting

sending the bloud of the sacrifice of propitiation in the most
 holy place, all the people stood without, and neither Priest
 nor people remained within the court where the altar of
 burnt offering was, vntill the high Priest came forth out of
 the most holy place. Now seeing our Lord Iesus hath offe-
 red a sacrifice for our sinnes, and hath carried the bloud of the
 euerlasting couenant vnto the most holy place, that is, vnto
 heaven, and is actually performing the office of our great
 Aduocate, and making intercession for vs, let no man pre-
 sume to step to the altar, and to take vpon him to be a Media-
 tour of redemption or intercession: our high Priest is doing
 that worke in his owne person, tarrie vntill he come forth
 out of the most holy place, and then there shall be no more
 disputation about Mediatours of intercession. *Augustine* vt-
 terly excludeth *Peter* and *Paul* from this honour, to be coun-
 ted Mediators of our intercession, because like as they prayed
 for others, euen so in like manner they craued that others
 should make supplications to God for them: but he who is
 Mediatour of intercession, he prayeth for vs, and hath no need
 that any man should pray for him. In like manner *Chry-*
ostome writing vpon these words of the Apostle, *For there is*
one God, and one Mediatour of God and man, the man Christ
Iesus, plainly affirmeth, that the Mediatour of our interces-
 sion must be partaker both of the diuine and humane nature:
 and consequently there is no Mediatour of intercession, ex-
 cept Christ onely, who is both God and man. In like manner
 speaking of the Cananish woman, he saith, that she went not
 to *Peter*, nor to *Iames*, nor to *Iohn*, but she went directly to
 Christ, bringing with her repentance as an Aduocate: and
 being moued with vnspeakable admiration of the goodnesse
 of Christ, he saith, *O admiranda res! sursum tremor, & deor-*
sum fiducia, miserere mei, non opus habeo mediatore: that is, O
 admirable thing! there is trembling aboue, and confidence
 below, haue mercie vpon me. I haue no need of a mediatour,
 to wit, betwixt Christ & me. Thus we see, that when ancient
 Fathers spake of a mediatour of intercession, they spake of a
 Mediator betwixt God & vs, and not betwixt Christ and vs.

August. con-
tra Parme-
nianum, lib. 2.

Ephes. 6. 19

1. Tim. 2. 5.

Chrysost. in
1. Tim. cap. 2.
homil. 7.

Chrysost. ex
varis in
Math. locis
homil. 16.

Mat. 3.17.

1. Pet. 2.5.
Christ the on-
ly Mediatour
of our inter-
cession.

Objections.

Answer.
Origen contr.
Celsus.
Simil.

Job 5.23.

Rom. 1.25.

But now let vs take out of the grounds of holy Scripture a true description of the Mediatour of intercession: out of two principall places of Scripture the description shall be grounded. In the Gospell of *Matthew* it is said, *This is my well-beloued Sonne, in whom I am well pleased.* And in the Epistle of *Peter* we are warned, *to offer vp spirituall sacrifices, acceptable to God, through Iesus Christ* From these two places of Scripture I gather a description of a Mediatour of intercession, in this manner: He for whose sake onely our persons are in fauour with God, and for whose merits onely our prayers are acceptable to God, he is the onely Mediatour of our intercession: But so it is, that in Christ onely God is pleased with our persons, and for his sake onely God accepteth our prayers, *ergo*, Christ is the onely Mediatour of our intercession.

The similitude that is vsed by Papists in stead of an argument, is to be discussed. Like as subjects should not steppe rudely to the King, but by mediate persons, who are in fauour and credit, present their suites vnto his Highnesse: Euen so (say they) we should not be so bold as to present our prayers to Christ at the first instant, without the intercession of Saints. To this similitude, *Origen* himselfe (albeit the first inuenter of the seminarie of this errour) he answereth by another similitude: That like as the shadow doth follow the bodie in most absolute manner, so that if the bodie be moued, the shadow also moueth; and if the bodie rest, the shadow also resteth: euen so, if a man can be in fauour with the eternall God, then shall he also be in friendship with all the creatures of God. And this agreeth well with the words of holy Scripture, *That the stones in the field shall be in league with vs, and the beasts of the field shall be at peace with vs*, to wit, when we are reconciled to God. To this same similitude, both vsed of old by some, and rejected by the learned, Saint *Ambrose* giueth this answer, writing vpon the words of *Paul*, *They serued the creature, forsaking the Creator, who is blessed for ever.* Vpon these words he writeth, that men who haue neglected praying to God, they defend themselues with a miserable excuse, saying, that by Saints they may haue accesse to God, like as
by

by noble Courteours accesse vnto the King is purchased: but go too (saith he) is any man so foolish, or so vnmindfull of his owne safetie, that he dare giue vnto the foresaid noble Courtier that honour which is due to the King: for if any man be found trafficking about such businesse, he will be iustly condemned of treason. Yet these men count them not guiltie who giue the honour due to God vnto a creature, and forsaking God, they worship their owne fellow-seruants, as if there were any greater seruice that could be exhibited to God (to wit, then Inuocation of his blessed Name.) For this cause, saith he, men procure accesse to the King by Nobles and Tribunes, because the King is but a man, and knoweth not to whom he should concredite the affaires of the kingdome; but to purchase the fauour of God, to whom nothing is vnknewe (because he knoweth the deservings of all men) there is no need of suffragants, but of a deuout minde. And in his book written of *Isaac* and the soule, he writeth of Christ very holily, and according to Scripture: Christ is our mouth, by whom we talke with the Father, he is our eye, by whom we see the Father, he is our right hand, by whom we offer our selues vnto the Father, who if he intercede not for vs, neither we nor the Saints haue any thing to do with God. Albeit it may be sufficiently proued, that euen *Ambrose* himselfe was somewhat intangled with the errour vniuersally ouer-spread amongst the common people: for they were so fond vpon Inuocation of Saints, that learned Preachers yeelded somewhat to the madnesse of an euill disposed people, as *Aaron* did to the carnall Iewes when they worshipped the golden Calfe; neuerthelesse, any man who readeth the fore mentioned places of *Ambrose*, may perceiue, that in heart and mind he disliked the Inuocation of Saints.

The more particularly that we descend into this argument, the truth shall be the more clearely manifested: let vs therefore search out whether it was counted lawfull of old to pray to the Angels, to worship the Virgin *Marie*, and to inuocate the Saints, or not. In holy Scripture we find, that vnder colour of humilitie, some did worship the Angels, and pray vnto

*Ambros. in
Epist. ad Ro-
manos, cap. I.*

*Ambros. de
Isaak. &
anima.*

Nece.

Exod. 32. 1.

Colos. 2. 18. them. But the holy Apostle *Paul*, who was taught immediatly by Christ, calleth this forme of deuotion rashnesse, and the conceit of an heart puffed vp with a fleshly mind. There is no pride comparable to the pride of a foole, he will speake of things he neuer saw nor heard, and of things whereof he can render no reason. The Angell who reuealed great mysteries to the Apostle *Iohn*, would not be content to be worshipped by him, but rebuked him at two diuerse times, for presuming to worship him, and said at both times, he should worship God. And the Councell of Laodicea condemned the worshipping of Angels, as idolatrie, and a forsaking of Christ.

Apoc. 19. 10. The Angell who blessed *Iacob*, was not one of the ministring
 Ibid. 22. 8. 9. spirits, but the great Angell of the couenant of God, euen
 Council. Laodi- Christ Iesus, to whom euery knee should be bowed.
 cens.
 Genes. 32.
 Philip. 2. 10.

Concerning the adoration of the blessed Virgin the mother of our Lord, it is grounded vpon the fabulous narration of her assumption written by *Nicephorus*, whereunto the lesse credit is to be giuen, because in it the glory onely due to Christ is giuen to the Virgin *Marie*, namely, that her bodie saw no corruption. Albeit she dyed, and was buried in the valley of Iosaphat, she did not beare the chastisement of our transgressions, as her sonne Christ Iesus did. How then could she dye, if she had bene free both of originall and actuall sin, as Papists affirme? *Inuenalis* Bishop of Ierusalem, is said to haue made narration of the assumption of the blessed Virgin to *Pulcheria* Empreſse and wife of the Emperour *Martianus*, at that time when the generall Councell of Calcedon was assembled. But there are so many circumstances derogating credit to that alledged history of the assumption of the Virgin *Marie*, that it is hard for a Christian to leane vpon such vncertaine and doubtfull grounds. First the writer of it is *Nicephorus*, the father of many fables. Secondly, the reporter of it was *Inuenalis* Patriarch of Ierusalem, an Eutychian heretique, vntill the feare of the authoritie of the generall Councell compelled him to reuoke his errour. Thirdly, in what place, and to whom made *Inuenalis* this narration: namely, in the chamber secretly to *Pulcheria*; not in the generall Councell.

cell openly, where many learned Fathers, well acquainted with holy Scriptures, were present, who could haue controlled him, and declared, that amongst those who died, one onely, to wit, the holy One of God, hath that priuiledge not to see corruption. *Epiphanius*, for causes knowne to himselfe, (for he had heard this narration long before the dayes of *Inuenatus*) standeth not vpon the refutation of the assumption of the blessed Virgin: but he viterly condemneth the Collyridians as heretiques, who worshipped the Virgin *Marie*. And in the matter of worshipping, he compareth her to the fruite of the forbidden tree: It was a faire fruite, but herewith a fruit forbidden to be eaten: so was the mother of our Lord a blessed woman aboue all women, yet was she not God, and consequently not to be worshipped. So that *Epiphanius* passeth by the ground of the argument: giuing, and not granting that the tradition of her assumption was true, yet this consequence cannot follow, that she should be adored and worshipped. In like manner *Ambrose* saith, that the Virgin *Marie* was the temple of God, but not the God of the temple. In which words, like as he alloweth the worshipping of the holy Ghost, so in like manner he disalloweth the worshipping of the Virgine *Marie*. The booke of *August. De assumptione beatae Marie Virginis*, together with a Sermon of his, *In festo assumptionis beatae Mariae*, are knowne to be supposititious: and *Censura Louanensis* in the frontispice of that booke, prefixeth this superscription, *Non est Augustini.*

Epiphani. contra heres.

Simil.

Ambrose de Spirit. lib. 3. cap. 12.

Censura Louanensis.

The honourable titles and stiles given vnto the Virgine *Marie* by Ecclesiasticall writers, is another ground whereupon they do leane who worship the mother of our Lord: she is called Θεοτόκος, δεσποινά, ἀρίαντος, παναγία, ἀεπαρθένος, ἀχραντος, παράδεισος, ἑμψυχον θυσιάζον, τῷ πνεύματος ἁγίου κατάσκιον ὄρος: that is to say, The mother of God, our Ladie, vndefiled, complete holy, a perpetuall Virgin, vnspotted, Paradise, a living altar, the mountaine over-shadowed by the holy Spirit. All these honourable stiles (I say) were given vnto her in the writings of ancient Fathers, not of purpose to deifie the blessed Virgin, nor to bring in pluralitie of Gods, but

Ioh. 6. 35.

Ioh. 2. 5.

Note.

Ioh. 4. 22.

Similitude.

Plal. 50. 15.

Plato dialog.
Symposion.

but to magnifie the worke of the Lords incarnation. *Methodius* is so prodigall in his stiles, that he calleth her *ἄρτος ζωῆς*, that is, the bread of life, attributing to her the honour due to Christ onely. It were better done to abstaine from words of superlatiue honours, belonging onely to Christ, then after they are uttered, to be compelled by tollerable interpretations to lenifie the absurditie of vncompetent speeches. The blessed Virgin while she was conuersant with mortall men, directed such as came to her selfe, to go to her Sonne, and to depend vpon his blessed will and pleasure, saying vnto the seruants, *Whatsoeuer he saith vnto you, do it*: much more now when she dwelleth in celestially mansions, it is her will that we should depend vpon Iesus Christ her Sonne and her Sauour, her Sonne and her God, her Sonne and the Creator of her bodie, wherein he was content to be conceived by the holy Ghost.

As concerning the inuocateurs of other Saints, I may iustly say that thing which our Sauour Christ spake of the Samaritanes, who worshipped God vpon mount Garizim, *Ye worship that which ye know not*. In which words Christ declareth, that whatsoeuer worship is exhibited vnto God without the warrant of his owne commandement, it is naught: and in that point all those who prayed vnto Saints, they also worshipped that which they knew not: For like as the Sunne when he riseth, and spreadeth his beames throughout the world, then the light of the starres giue place to the glorious light of the Sunne: euen so, all the writings of men must needs giue place vnto the written word of God, wherein we are commanded to call onely vpon God in the day of our trouble: and there is neither commandement, promise, nor example in Scripture, to warrant the doctrine of Inuocation of Saints, as hath bene already declared.

Now the authors of the doctrine of Inuocation of Saints, if they would search out the first original of it, they haue cause to be ashamed: for it came not from the Apostles, but from the Gentiles. No man who hath read the dialogues of *Plato*, can be ignorant, that vpon consideration of the dissimilitude
that

that is betwixt mortall men and the immortall God, he imagined some mid-creatures, whose endeavour was this, to carrie the prayers and sacrifices of men to God : and againe, to carrie the commandements and oracles of God to men : these mediate persons he calleth *δαίμονες* and *ἡρώες*, of whom he saith, that they are *μεταξὺ Θεῶ καὶ ὀνιτῶ*, that is, betwixt God and mortall man, (to wit, mediators.) No such doctrine is contained in holy Scripture: yea, and ancient Fathers, who attribute too much vnto Martyrs, in calling them *ἀλεξικάκους*, *ἱελοῦς*, *Θεῶ φίλους*, καὶ *ἐννεύς θεράποντας*, that is, helpers, phytrions. Gods friends and beloued seruants, yet they abhorred from the words of *Plato*, to call them *δαίμονες*, and *μεταξὺ Θεῶ καὶ ὀνιτῶ* : for *Theodoretus* saith, *μὴ οὕτω λυγίσσασθαι*, that is, Let vs not be so mad. Yet Papists rush forward to this excessse of madnesse, not onely to call the Saints departed Intercessors, but also mediators of intercession, which is *Plato* his errour, liuely exprest in the words aboue mentioned, *μεταξὺ Θεῶ ὀνιτῶ*.

Idem de legib lib. 4.

Note.

Theodoret ad Græcos infidel. les serm. 3.

To conclude the question of Inuocation of Saints, it is not vnlike to the controuersie that was betwixt *Iphthah* and the king of *Ammon*, for the lands lying betwixt the riuers *Arnon*, *Iordan*, and *Iabbok*. By one apparent right the king of *Ammon* claimed that these lands should be restored vnto the *Ammonites*, to whom of old they did belong : but *Iphthah* refused to giue ouer the possession of those lands, wherein the *Reubenites* and *Gadites* dwelt, and that for three great reasons : First, they receiued those lands out of the hands of their God, by whose expresse commandement and warrant *Moses* did fight against *Sihon* king of *Hesbon* : Secondly, since the dayes of *Moses* vntill the dayes of the gouernment of *Iphthah*, that is, the space of three hundred yeares, the people of *Israel* peaceably possessed those lands. And thirdly, even in the daies of *Moses* those lands were taken out of the hands of the *Amorites*, who were possessors of them at that time, and not from the *Ammonites*. For the like reasons (I say) we cannot agree to the doctrine of Inuocation of Saints. First, because we haue receiued a perfect forme of prayer out of our Lords hands,

Iudg. 11. 18.

Similitude.

1.

Num. 21. 34.

2.

3.

Why we cannot agree to the doctrine of Inuocation of Saints.

Matth. 6. 9.

Nazian. in
laudem Cypr.

Jerem. catal.
script. Eccles.

Note.

1. Thess. 5. 22.

Psal. 18. 3.

Psal. 45. 1.

hands, wherein we are taught to pray onely to our heauenly Father, and not to Saints. Secondly, because the Church for the space of three hundred yeares after the Lords ascension, vsed no other forme of prayer then this, to pray to God alone through Iesus Christ. Thirdly, if Papists will needs make any controuersie in this matter, let them controuert with Christs Apostles, who haue left vnto their true successours this forme of prayer which we now vse: and such new and yong school-maisters as Papists are, we cannot admit. Against the second of the three preceeding reasons, if they object, that in the dayes of *Cyprian*, the Christian Virgin whom *Cyprian* before his conuersion pursued with magicall arts, labouring to circumuent her, she prayed for helpe to the Virgin *Marie*, as *Nazianzen* writeth: to this I answer, that this narration which *Nazianzen* hath found in some Apocryphall booke, is reiected by the learned as an vncertaine thing: whereof *Ierome*, writing of the conuersion of *Cyprian*, maketh no mention. Secondly, this forme of prayer that a weake and timorous Virgin vsed, was no liturgie nor forme of prayer vsed amongst Christian people in their holy assemblies; and that thing which any one person doth of infirmitie and weaknesse, is not to be counted an ancient doctrine in the Church.

Seeing the Apostle warneth vs to abstaine from all appearance of euill, at least Papists in their Inuocation of Saints should haue abstained from formes of speaking vsed in prayers made vnto the eternall God, lest they should seeme to giue the glory onely due to the Creator, to the creatures. But in the matter of Inuocation of Saints, they haue set themselves forward with such impetuous force, that they cannot abstaine from the honourable titles giuen to God, but these also must be giuen to the Saints. The Prophet *David* calleth the Lord *his rocke, his fortresse, his strength, his shield, the horne of his saluation, and his refuge*. And in another Psalm, *God is our hope and strength, and helpe in troubles, readie to be found*. Are not all these honourable titles, and many more attributed to the Saints in the ordinary prayers of the Romane Church? Is not the Virgin *Marie* called the *Queene of heauen*? the prouident

provident gouvernesse of heavenly and earthly powers? the mother of mercie? obtainer of pardon? mediatrix to Godward? restorer of the grace to be hoped for? the mother of the militant Church? the aduocate of the world? Such precious ointment as this, is more meete to be powred out vpon the feete of Christ, then vpon the head of the Virgin *Marie*: but a prodigall waster neither regardeth what he giueth, nor to whom: they are but one step from calling the Virgin *Marie* directly eternall God, for they put the government of heavenly and earthly things vpon her shoulder: they call her Queene of heauen, and the prince of peace. What remaineth to be said, but one word, that she is Almighty God; and this stile also will be necessarily inferred vpon the preceeding honorable titles attributed vnto her.

*Die 7. de est.
visitationis
lect. 3.*

Isai 9. 6.

The honourable stile of an Aduocate, *Bellarmino* is the bolder to attribute vnto the Virgin *Marie*, because that *Irenaeus* writeth, *Et sicut illa seducta est ut effugeret Deum, sic hac suasa est obedire Deo, uti Virginis Euae Virgo Maria fieret aduocata*: that is, and like as she (to wit, *Eua*) was seduced to depart from God, euen so this woman (to wit, the Virgine *Marie*) was perswaded to obey God, to the end, that the Virgin *Marie* might be an aduocate for the Virgin *Eua*. I am certaine that *Bellarmino* vnderstood not the meaning of *Irenaeus* better then he vnderstood the sence and meaning of his owne words. In the words immediatly preceeding, *Irenaeus* declares, that like as sinne came in by disobedience in eating of the forbidden tree, euen so righteousness came in by him who manifested his obedience in another tree, that is, in suffering death vpon the Crosse. What need had *Bellarmino* to wrest the words of *Irenaeus*, after he had set downe so cleare a commentarie of his owne words? for he calleth the Virgin *Marie* an aduocate, in respect of her blessed Sonne, who by his obedience satisfied for the sinne that *Adam* brought in by his disobedience. Now it is true, that superstition is like vnto the Feauer called *Hectica*, in the beginning hardly discerned, but easie to be cured: and in the end easily discerned, but not easily cured. Euen so it was hard to know what would be the

Bellarmino.

*Irenaeus lib. 3.
aduersus Va-
lent.*

Iren. ibid.

Rom. 5. 18.

Similitudo.

issue

issue of the disputation of *Origen*, when he disputed concerning the affection that Saints departed carried toward the members of the militant Church of God: but it was easie to stay the course of this errour, when he who was the first author of it durst not auow it, but in secret disputations said, that possibly such a thing might be. But in our dayes the Feauer is growne to such an height, that it is easier to discerne the errour, then to find out a way to correct it.

What is then to be done at this time, wherein errour hath preuailed so farre, and of so long time, that it is like vnto a Gangrene, daily becoming worse and worse, so that it is apparently an incurable euill? shall we cease from condemning superstition, and let the people pray as they list? It is better to follow the example of the holy Prophet *Elias*: albeit idolatrie was vniuersally ouerspread in the kingdome of Israell, yet he reproveth the people for halting betweene two opinions; and he bowed his knees to God, and prayed, that the Lord would send fire from heauen to burne the sacrifice, and to seale vp in the hearts of the people, that the God who made the heauen and the earth was the onely true God, and onely to be worshipped. Euen so, beside reprovng of superstitious Inuocation of Saints, which also I haue done according to the measure of my knowledge, in this Treatise, I pray to the eternall God, that he would send from heauen the diuine flame of his celestially loue, to the end that the fleshly conceits of mens hearts may be burnt vp, and that they may be fully perswaded that the Lord who made heauen and earth, is he alone to whom spirituall sacrifices are to be offered, and that through Iesus Christ: to whom with the Father and the holy Spirit, be praise and glory now and euer. Amen.

THE



THE XI. TREATISE.

Of the Authoritie of Councils.

THE ARGUMENT.

I. That the first age after Christ was most sincere in doctrine, and unreprovable in manners, and therefore may fitly be called the golden age. II. The etymologie of the name Synodus. III. The necessitie of Councils proved, 1. from the practise of the Prophets and Apostles, 2. from the practise of godly Emperours, 3. from the feare which they have brought to Heretickes. IIII. Concerning the authoritie of Councils: 1. by Papists too highly advanced: 2. by Heretickes altogether reiected: 3. by others neither too highly advanced, nor altogether reiected: 4. how they may be had in estimation and respect. V. Concerning the manifold abuses of Councils, 1. when the end for which they were wont to be gathered is inverted, that is, when they are gathered to maintaine (not to suppress) heresies and scismes: and to suppress (not to maintaine) the truth of God, 2. when anything is concluded in them contrary to the word of God, 3. when Councils are blamed unjustly, and without a cause, 4. when their authoritie is impaired, not with solid reasons taken out of the Scriptures of God, but rather with the rayling speeches of contentious men, 5. when those which are assembled, are not settled in the faith. VI. By whom Councils ought to be gathered. VII. Concerning the novelty of the Bishop of Romes authoritie in gathering Councils, and being moderator of them.



IN the first three hundred yeares of our Lord, Councils were few in number, and very obscure, and few of them had great authoritie, except the Councell holden in Ierusalem by the Apostles: yet was the first age after Christ the golden age, whether we consider doctrine or manners: in doctrine

Ag. 15. 6.

ctrine more sincere, in manners more vnreprovable then any age after following, in so much, that all the accusations forged against their doctrine and conuersation, were but calumnies and lyes. The banquetes of *Thyestes*, and the chambering of *Oedipus*, perpetually obiected to the Christians of the Primitiue Church, what were they but cauillations, in things wherof they had no vnderstanding? They knew not what the spirituall eating of *ys* flesh of Christ did meane, neither knew they how necessary it was for Christians to keepe holy assemblies in the night time, when they had not libertie to do it in the day time. And they spake euill of things they could not nor would not comprehend, as the Grecians and Romanes counted the Hebrewes Barbarians, because they had no regard to vnderstand their language. But out of all question, the first age was the golden age of the world, after it was renewed by the comming of Christ; in doing of good more willing, in suffering of euill more patient, then any age that followed the first three hundred yeares of our Lord. And that thing wherein the Primitiue Church seemeth to be inferiour to posteriour times, to wit, in number and splendor of Councils, in that same point it hath a prerogatiue, such as Iuda had ouer Israel: there were more altars in Israel then in Iuda, but that one altar in Ierusalem was better then all their altars. And the Councell holden in Ierusalem by the Apostles, in the dayes of the Emperour *Claudius*, is to be preferred before all the Councils, either generall or Nationall, that haue bene gathered since those dayes.

Now before I speake in particular of the necessitie of Councils, of their authoritie, of the abuse of Councils, and power to conuocate them, and who should haue voice in Councils, somewhat is to be premitted concerning the name giuen vnto Generall or Nationall assemblies. *Gratianus* busieth himselfe in many vnnecessarie things, and in this also, to seeke out the Etymologie of the Latine word *Concilium*: and he deduceth it from the word *Cilium*, called in the Greeke language *βλεφαρ*, that is, the eye-lyd, and the compound word *Concilium* signifieth the companie of men, who agree in

The first age
after Christ
was the golden
age.

Simil.

Gratian. di-
stinct. 15.

in one mind, as the eye lids do; when they couer the eyes, they couer both together, and when they open againe to giue place vnto the sight of the eyes, they open both at once. And so *Gratianus* thinketh, that *Concilium* is *cœtus consentientium*, that is, a company of men, who agree in one mind. The fourth Council of Carthage requireth, beside consent and agreement in one mind, a consent to the truth of God: therefore they say, that the assemblie of Heretiques should not be called *Concilium*, but *Conciliabulum*. But in accurate seeking out of Etymologies scarce can *Plato* himselfe in his dialogue called *Cratylus*, escape the blame of curiositie: the Greeke word *συνοδος* is plainer, and is borrowed by the Latinists, who vsually call a Council *Synodus*, and it is vsed in this sence to betoken a meeting of men in spirituall offices, for timely suppressing of corruptions, either in doctrine or manners, springing vp in the Church.

Concil. Carthag. 4. Canon 71.

Plato Dial. Cratyl.

The signification of the word Synodus

The necessitie of Councils may be proued by these arguments following: First, those ordinarie meanes which the Prophets and Apostles, who had their calling and gifts immediately from God, did vse for suppressing of false doctrine and corrupt manners, should of necessitie continue in the Church: but so it is, that conuentions and assemblies was one of these ordinarie meanes, therefore they should continue in the Church. The second part of the argument is prooued by the example of the great assemblie gathered at Silo in the dayes of *Iosua*, to suppress the apparent defection of the Reubenites, Gadites, and halfe tribe of *Manasses*, from the true worship of God, as seemed vnto them. And this assemblie had allowance from God, forasmuch as it was ordered with wisdom, the glorie of God was onely respected, and the end of it was peace in Israel.

The necessitie of Councils.

I.

Iosua 22. 12.

Now the great assemblie of the ten tribes at mount Carmell, procured by *Elias* the Prophet, but gathered by the comendement of *Achab* the king of Israel, declareth, that assemblies of Church-men and others of chiefe authoritie, was an ordinarie meane to reforme abuses in religion: albeit no reformation followed after this assemblie, yet the enemies of

1. King. 18. 19

M

the

the true religion were conuicted in their consciences, false teachers were disgraced and punished, and the zeale of *Elias* toward the glorie of God had allowance by a miracle of fire from heauen.

1 Sam. 7. 5.

2 Sam. 6. 2.

1 King. 8. 1.

In like manner *Samuel*, by gathering a great assemblie of all Israel at Mizpeh, procured a reformation, both in religion and manners amongst them: *Dauid* in transporting the Arke to the citie of *Dauid*: *Salomon*, in the dedication of the Temple, both vsed the support of holy assemblies gathered to that effect.

Act. 15. 6.

And in the new Testament, the Apostles, Elders, and Deacons met together in an holy assembly at Ierusalem, and timely suppressed the doctrine of false teachers, who affirmed, that the Gentiles could not be saued by faith in Christ onely, except they had also bene circumcised, and kept the Law of *Moses*. All these examples, and many more, contained in holy Scripture, teach vs, that the meeting of holy assemblies was an ordinarie meane to suppress corruption in doctrine and manners, and to aduance the kingdome of God.

2.

Secondly, that thing which godly Emperours did for the suppressing of heresies, following the examples of the Prophets and Apostles (especially when no better meanes could be found out) is necessarily to be obserued. But so it is, that the godly Emperours *Constantine*, *Theodosius*, *Valentinian* the third, and *Theodosius* the second, the sonne of *Arcadius*, and *Martianus* conuocated Councils for suppressing of the heresies of *Arrius*, *Macedonius*, *Nestorius*, and *Eutyches*: and no better meanes could be found out, neither as yet can be found out, for suppressing of heresies: therefore the custome of conuocating Councils at times requisite, is necessarily to be obserued.

3.

Soxom. lib. 9.

cap. 18.

Other arguments, albeit they haue not so necessarie a consecution as the former, notwithstanding they proue that lawfull Councils are a terrour to the kingdome of the diuell, and that the instruments of Satan, such as *Iulian* the Apostata (who permitted no Councils to be assembled in time of his gouernment) are haters of free and lawfull conuocated assemblies.

semblies. And in case good men fortun'd to be assembled together by any occasion, as it happened in the Councils of Millan and Ariminum, in the dayes of the Emperour *Constantine*, the endeuors of the Emperour sometimes to circumuent, at other times to terrifie, or to wearie the honest minds of vpright men, plainly testified, that he was afraid of the sentence definitiue of a lawfull Councell. Therefore let vs thinke with our heart, and say with our mouth, that lawfull assemblies are necessarie for the furtherance of the kingdome of God.

Concerning the authoritie of Councils (which is the principall subiect of this Treatise) there are three diuerse opinions. Some with excessiue praises aduance Councils, & count them equall to holy Scripture: namely, the foure first generall Councils, the Councell of Nice, Constantinople, Ephesus, and Chalcedon: and they compare them vnto the foure Gospels, and to the foure riuers of Paradise. Others do reiect Councils, and striue against them for euery light cause, as the Arrians did against the Councell of Nice, for that one word *ὁμοούσιος*, because it was not found in Scripture. The third opinion is of those who neither do reiect Councils, nor equall them to sacred Scripture, because holy Scripture is absolutely and without all contradiction to be beleueed: but Councils may be corrected one by another, as namely, Nationall Councils by generall Councils, and former generall Councils by latter, at such times as things that were hidden from the vnderstanding of men before, are brought to a more manifest light and notorious knowledge. And in this opinion is that holy Father *Augustine*, in his bookes written against the Donatists.

Opinions concerning the authoritie of Councils.

Gratianus, distinct. 15. Greg. lib. 1. regest. ep. 240.

August. de Baptist. contr. Donat. lib. 2. cap 3.

Now they who were in the first opinion, to wit, that the first foure generall Councils were equall vnto the writings of the foure Euangelists, euery one of them leaned vpon an vn Timer and deceitfull ground, and so it came to passe, that they were both deceiued themselues, and likewise they deceiued others: for *Gratianus* was the bolder so to speake, because Pope *Gregorie* had spoken the same before him: and Pope

Ruffin. lib. 1.
cap. 6.
Canon 6.

Socrat. lib. 6.
cap. 7.

Simil.

Psal. 50. 16. 17

Gregorie spake so, because he had a resolution in his owne mind to be obedient to the acts of the Councell of Nice. Oh, but after him there commeth in a succession of Popes, who wil not be content to be ruled with the Canons of the Councell of Nice. Albeit they spake as *Gregorie* spake, yet they did not as *Gregorie* did: for they vsurped iurisdiction aboue al the rest of the Patriarches, expresse contrarie to the Canons of the Councell of Nice, wherein it is decreed and ordained, that the Bishop of Alexandria should attend vpon the Churches of Ægypt, and the Bishop of Rome should attend vpon the towne of Rome and the suburbicarie Churches, according to the custome obserued of old. What is this else, but a mocking of the world, in word to say, that the foure first generall Councels are like vnto the foure Euangelists, and in deed manifestly to transgresse the ordinances of the Councell of Nice? Are not the Bishops of Rome in this case like vnto *Theophilus* Bishop of Alexandria? who when a great number of Monkes came from the wilderness of Nitria to Alexandria of purpose to slay him, he met them, and with pleasant words mitigated their wrath: for he said vnto them, Brethren, I see your faces as the face of God. This he said, not because he had a good liking of the, but rather to be free of their danger. So doth *Gelasius*, and other Bishops of Rome, speake reuerently of the Councell of Nice, to the end that the 6. Canon aforesaid, which they haue so manifestly transgressed, may be ouer-passed with the more fauourable pardoning of the transgressours, because they speake good of the Councell. If this be a good forme of dealing, let the wise Reader iudge. Hypocrites also will praise the Law-giuer, to wit, the eternall God, but they wil not be obediēt vnto his Law: yea, they will take his holy Couenant in their mouthes, yet they hate to be reformed. But the Romane Bishops should do wel, either to brag lesse of the Nicen Councell, or else to be more obedient vnto the acts thereof. Moreouer if the foure first generall Councels be like vnto the 4. books of the Gospell, then is it as great a sin to falsifie the acts of the Councell of Nice, as to falsifie the Gospell of Iesus Christ according to S. *Mat-
thew.*

them. But so it is, that the Bishops of Rome for desire of pre-
 eminence, falsified the acts of the Councell of Nice, alled-
 ging an act of that Councell whereby the Bishops of Rome
 were ordained to be Iudges of appellation: whensoever any
 man did appeale from his owne ordinarie Bishop, then should
 his cause be iudged by the Bishop of Rome. But when all the
 principall Registers were viewed by the Councell of Car-
 thage, no such constitution was found in the Canons of the
 Councell of Nice (for it was but an act of the Councell of *Concil. Sardie.*
 Sardica, and that both temporall and personall, as we haue
 before declared.) Therefore the sixth Councell of Carthage *Concil. Car-*
 ordained such persons to be excommunicated, as should at *thag. 6.*
 any time hereafter appeale from their owne ordinarie Bishop,
 to any Bishop beyond the sea, meaning in speciall of the Bi-
 shop of Rome, because the question in the late Councils of
 Carthage was concerning his authoritie.

The second opinion concerning the authoritie of Coun-
 cels, is the opinion of Heretiques, who altogether reiect the
 authoritie of good Councils, albeit they haue weighed mens
 opinions in the iust ballance of the holy Scripture onely, and
 haue reiected no doctrine but that onely, which being weigh-
 ed in that most perfect ballance, is found light. Concerning
 these men, it is superfluous to speake much, they are like vnto
 dogs, whose friendship goeth by acquaintance, and is not
 ordered by reason: and therefore if a friend come to the *Similitude.*
 house, he barketh at him, because he hath not scene him be-
 fore: but in case he see a thiefe and prodigall waster of all the
 substance of his maisters house, he will not barke against him
 if so be he be familiarly acquainted with him: euen so nota-
 ble heretiques, they raile against the truth of God, evidently
 proued by Scripture, and confirmed by the authoritie of
 Councils, onely because they are well acquainted with error,
 and they are strangers from the truth of God.

The third opinion is best of all the rest, forasmuch as by it
 neither are Councils cast off, nor yet honoured out of mea-
 sure: but they are regarded so farre as they speake that
 thing which God hath spoken in his sacred Scriptures before

A. 15.

Ioh. 14. 26.

Iosua 9. 14.

Simil.

1. Pet. 5. 2.

them. No greater honour did the Councell of all Councils gathered at Ierusalem, desire, wherein the Apostles were present, who were taught in all truth by the holy Spirit, yet did they not pretend the warrant of the Spirit without the warrant of the written word of God: and therefore their ordinances were worthie to be obeyed, because the warrant of the holy Spirit, and the warrant of the holy Scripture and Apostolicke authoritie, all concurring together, gaue a full grace to the Councell of Ierusalem. For this cause, in the famous Councell of Nice, all their constitutions haue not a like reuerence: the sentence pronounced against *Arrius* was well confirmed by testimonies of holy Scripture: but in appointing Patriarches, in attributing vnto them iurisdiction, and power to conuocate Councils within their owne bounds, for timely suppressing of heresies, they bring no testimonie of Scripture, but instead of Scripture they set downe τὰ ἀρχαία ἡδὴ κατετύπητο, that is, Let ancient customes haue place. The Councell of Nice in this point did as *Iosua* did, who made a couenant with the Gibeonites, but consulted not with the mouth of the Lord: euen so the Councell of Nice in giuing so great preheminance to a few men, they consulted not with holy Scripture, which warneth Pastors to feede the flocke of God, which dependeth vpon them. And the issue declared, that God gaue not such a blessing to the constituting of Patriarches, as he gaue to the condemnatorie sentence pronounced against *Arrius*: For whereas they imagined, that these Patriarches hauing great authoritie, should timely gather Synodes, and suppress hereticall doctrine, it fell out on the contrarie, that the Patriarches were the chiefe heretiques themselves, and chiefe defenders of heresie, such as *Macedonius* and *Nestorius*, Patriarches of Constantinople, both damned for heresie, the one in the Councell of Constantinople, the other in the Councell of Ephesus: In like manner *Honorius* Patriarch of Rome, *Cyrus* Patriarch of Alexandria, *Macarius* Patriarch of Antiochia, with *Sergius*, *Pyrrhus*, and *Paulus*, Patriarches of Constantinople, were all condemned of heresie, in the sixt generall Councell holden at Constantinople, anno 681.

Of

By this that I haue already spoken it is euident, that the best way whereby generall or nationall Councils may maintaine their authoritie, and be reuerently regarded, is this, if in all their determinations they set before them the books of holy Scripture, and conforme all their definitiue sentences to the wisdom which they haue learned out of the volume of those holy bookes, following the example of the Church of Antiochia, who remitted the decision of hard questions, wherewith Act. 15. 2. they were troubled, to the mouthes of the Apostles of Iesus Christ. And seeing we haue not the Prophets and Apostles personally present in our time, y next way is to haue recourse vnto the writings of the Prophets and Apostles, whereby the Lord speaketh now to vs, as he did of old time by the personall presence of the Prophets and Apostles to our Fathers. And it is certaine, that those of Antiochia went vp vnto Ierusalem, not for any prerogative that towne had, but because the Apostles were in Ierusalem. And wheresoeuer we see the Apostolicke doctrine vniuolably obserued, in that place let vs seeke resolution of all our doubts: and if the Apostolicke doctrine be departed from Ierusalem it selfe, it is but a den Mat. 21. 33. of the cues, as Christ saith; and if it be departed from Rome, then is Rome it selfe spirituall Babylon, *It is an habitation of* Apoc. 18. 2. *diuels, and the hold of all foule spirits, and a cage of euery uncleane and hateful bird,* and the constitutions that come from Rome are not to be regarded.

Notwithstanding this, the Councils that haue cast the Apostolicke doctrine behind their backe, they haue guarded themselues with another kind of armour, and they endeavour to haue credit and reuerence by the multitude of Princes, people, and learned Doctors, assenting to the determinations of their Councils, and by the multitude of Anathemaes (more in number then those that were pronounced out of mount Eball) whereby they deliuer to the diuell, and that in Deut. 27. 15. most prodigall forme, all those that will not assent vnto their decrees. By these meanes (I say) and such like, they purchase authoritie, reuerence, and credit to their late Councils. Neuerthelesse there is one curse in holy Scripture, more to be

Gal. 1.8.

Simil.

Exod. 7. 12.

Deut. 27. 26.

Bullinger. de
Concilijs.

1. Sam. 3. 10.

Nota.

fear'd then al the curses of the Coũcell of Trent, namely, that which *Paul* pronounceth in these words, *But though that we, or an Angell from heauen, preach vnto you otherwise then that which we haue preached vnto you, let him be accursed.* And like as *Aarons* rod deuoured the Serpents of the sorcerers of *Ægypt*, albeit in number they were many, euen so this one curse swalloweth vp all their curses pronounced against innocent people, because they wil not depart any iot from the rule of wholesome & Apostolicke doctrine. In like maner it is said by *Moses*, *Cursed be he that confirmeth not all the words of this Law, to do them.* Consequently, blessed are they who firmly adhere vnto the Law of God, and by no authoritie of Princes, Nations, Councels, or Doctors, will be withdrawne from the Law of God. And this *Bullinger* hath wisely obserued in these words, *Tametsi coeat totus hic mundus, minime tamē potest creatura quicquam contra verbum Creatoris statuere, neque decreta Dei æterni abrogare. Neque valet hic eruditio, aut multitudo, aut sanctitas, aut vlla denique authoritas, nam loquente Domino Deo vniuersorum, merito conticescit omnis caro. Samuel certe dicebat, loquere Domine, quoniam audit seruus tuus:* that is, Albeit all the vniuersality of this world should be assembled together, yet the creature can ordaine nothing against the word of the Creator: neither can they abrogate the decrees of the eternall God, neither can learning, multitude, holinesse, or any kinde of authoritie auaille in this matter: for when the God of all creatures speaketh, then iustly all flesh should keepe silence. *Samuel* indeed said, *Speake Lord, for thy seruant heareth.* Likewise he bringeth in a worthie sentence of *Panormitane*, a famous Iurist, saying, that greater credit should be giuen to a lay-man, speaking truth, according to holy Scripture, then to a whole generall Councell, speaking a iye contrarie to Scripture.

Moreouer, albeit there were worthie assemblies holden in *Silo*, *Mispah*, and *Carmell* in the dayes of the Prophets, yet the Prophets are very sparing to vse arguments taken from the authoritie of those assemblies: but the Prophets leade the people continually to the Law of God, as to the right ground and fountaine of all lawfull Councels: so that their ordinarie
speech

speech is this, *This saith the Lord*, and not, this saith the assemblie gathered at Mispah, Silo, or Carmell: they were so farre from equalling Councils to the Law of God, that whensoever they did desire reformation of the people, then they layed before them the Law of God, but not the authoritie of Councils, whose authoritie is nothing else but borrowed from the Law of God: and therefore whosoever advanceth Councils so high, that they would equall Councils to holy Scripture, in my opinion, they are not well acquainted with the Scriptures of God. In the new Testament mention is made how *Paul* and *Silas* visiting the Churches where *Paul* and *Barnabas* had preached before, *They deliuered them* AR 16.4. *the Decrees to keepe, ordained of the Apostles and Elders, which were at Ierusalem.* Here mention is made of the decrees of a most worthie Councell; but herewithall remember two things: First, the decrees of such a Council wherein many Apostles were present, who were taught in all truth by the holy Spirit, according to the prediction of Christ. Secondly, *Paul* and *Silas* were not now planting Churches in Asia the lesse, but they were watering and visiting the Churches already planted: & no man denieth, but the authority of good Councils is profitable to confirme men in the truth of God. But it is the doctrine of the holy Scripture of God that begetteth faith in the soules of men. Therefore let the holy Scriptures of God haue the first and principall honor, & no man will be offended that good Councils be regarded in their owne ranke.

In the next head let vs speake of the abuses of Councils: they are manifold. But the first and principall abuse of Councils, I think to be this, when the very end wherfore they were wont to be gathered is inuerted. Of old Councils were gathered to suppress heresies and schismes: but when they are gathered to maintaine hereticall doctrine, or to strengthen the hands of Schismaticques, directly or indirectly, this is a great abuse of Councils. Like as the Councell of Ariminum was assembled for confirmation of the Arrian heresie, and the second Councell of Ephesus gaue allowance to the error of *Eutyches*. The Councils of Tyrus and Millan indirectly labouring

*Abuses of
Councils.*

1.

Genes. 11. 3.
Nehem. 2. 18

labouring to suppress *Athanasius*, were in very deed supplanting the true faith which *Athanasius* professed. There is infinite difference betwixt *Nimrod* and *Nehemiah*, and betwixt Babel and Ierusalem. In the reediying of Ierusalem there was a purpose to glorifie God; but in building Babel there was a farre contrarie intention.

2.

Act. 10. 1.

Luk. 3. 14.

Josephus, Ant.
sequ. lib. 11.
cap. 8.

1. Cor. 9.

Secondly, Councils are abused, when they take libertie to decree and ordaine any thing repugnant to the holy Scriptures of God, whether it be in forbidding to do that thing which the Scripture alloweth to be done, or in allowing things disallowed in holy Scripture. This abuse began very early, euen in the famous Councell of Nice, wherein they forbid men, who are conuerted to Christian religion, and are baptized in the name of Christ, to returne againe to the warfare, as if these two things were repugnant, to be a warriour and a Christian. Did not *Dauid*, *Iosaphat*, and *Iosias*, fight the battels of the Lord? and in so doing, they made no defection from the couenant of God. Was not *Cornelius* both a Centurion and a Christian? And *Iohn Baptist*, when he was demanded of the souldiers, what they should do, did he command them to forsake their calling, and not rather to vse it aright, that is, to do violence to no man, neither accuse any falsely, and to be content with their wages? And was it lawfull to fight vnder the banner of *Augustus* and *Tiberius*, and shall it be found vnlawfull to fight vnder the banner of *Constantine*, a most Christian Emperour? In my iudgement this was too much libertie that the Councell of Nice tooke vnto themselves, to disallow any calling that in holy Scripture is not disallowed, except onely the abuse of it. And of old the Iewes made no conscience to fight vnder the banner of *Alexander* the Great, whom he honoured also with *ἰσοψηία*, that is, with equall honour and freedome of Burgeship with the Grecians, in the principall towne of Ægypt called Alexandria, builded by himselfe. But this constitution of the Councell of Nice might be excused, because all things that are lawfull are not also expedient, and possibly they haue scene at that time great danger to Christian mens saluation in warre-

warre-fare (vnknowne to vs) and therefore they tooke boldnesse to forbid Christians to go to warre-fare. But many other Councils, both Nationall and (called by the Romane Church) Generall, haue allowed things expressely forbidden in the written word of God, such as Adoration of Images, and the Supremacie of the Bishop of Rome, not onely ouer all Pastors, but also a soueraigntie in ciuill things ouer the Emperour and Princes of the earth, which is an vn sufferable disorder, to make the taile the head, and the head the taile. In particular I speake of the Councils holden at Rome, by *Gregorius* the second, and *Gregorius* the third, and *Stephanus* the third: and the second Councell of Nice, holden in the seuenth yeare of the Emperesse *Irene*, with the consent and procuracion of *Adrian* Bishop of Rome, anno 790. The vn happy generall Councell of Vienna, assembled by *Clemens* the fift, anno 1211. wherein it is decreed and ordained, that the Emperour shall giue his oath of allegiance to the Pope, to whom he is no lesse inferiour, then the Moone is infinitely inferiour vnto the splendour of the Sunne. Can any thing be spoken more repugnant to the second precept of the first Table, & the first precept of the second Table, then the Decrees of the Councils aforesaid?

Therefore let euery Christian man thinke of Councils as they thinke of riuers of water, which are very profitable so long as they hold themselves within the compasse of their owne accustomed bankes: but if they swell, and by vntimely inundation ouer-flow their owne accustomed bounds, then are they very hurtfull to the neare adiacent fields. Euen so Councils that take libertie to allow any thing disallowed in holy Scripture, are very pernicious and hurtfull. Similitude.

Thirdly, Councils are miserably abused, when they are blamed vniustly and without a cause. The Arrians most vniustly blamed the Councell of Nice, for the word *ὁμοούσιος*, because this word is not found in Scripture: neuertheless the matter it selfe expressed by this word is manifestly contained in Scripture: as namely, when the Apostle *John* saith, *There are three which beare record in heauen, the Father, the* 3. *Ioh. 5. 7.*
Word,

Word, and the holy Ghost: and these three are one: but the Arrians who blamed the Councell most wrongfully, said, there was a time wherein the Sonne was not existent: and that diuellish opinion neither in word nor in matter is to be found in Scripture.

4. Moreouer, Councels are abused, when as their authoritie is empai red, not with solide reasons taken out of the Scriptures of God, but rather with the rayling speeches of contentious men, like as a number of heretiques called Acephali, with tumultuarie murmuring and crying out against the Councell of Chalcedon, dispersed themselues here and there, and left not off their vngodly courses, vntill a new heresie of the Monothelites, an vngracious bud of the rotten and cut-downe stocke of the heresie of *Eutyches* did arise. But no man ought to contend against Councels, with pride of a contentious mind, but rather with humilitie of a modest minde search out, whether their ordinances be agreeable to the booke of God, or not.

5. Finally, Councels are abused, when they who are assembled together are transported with vncertaintie of doubtfull opinions, so that albeit they be met together to settle others in the certaintie of the true faith, yet they themselues are so wauering minded, that they can neuer be at rest. Like as the Arrians, not content with the summe of faith set downe at Nice, assembled themselues many times, and set downe nine diuerse formes of faith, as *Socrates* recordeth: yet could they neuer agree vpon one certaine forme of faith, which they would not alter. Likewise in the affaires of discipline, so great discrepance of opinion was found, that neither Councell agreed with Councell, nor Bishop with Bishop, nor yet Bishops with Councels.

*Socrat. lib. 2.
cap. 41.*

Concil. Ancyr. ann. 308. The Councell of Ancyra thought expedient for order taking with those who had sacrificed vnto Idols in time of persecution, that vnto Bishops should be adioyned *Chorepiscopi*, that is, Countrey Bishops, to whom they gaue not power to ordaine Elders and Deacons, but onely Readers, and Subdeacons. *Damasus* Bishop of Rome could not agree

to this subordinate order of Bishops called *Chorepiscopi*. The Councils of Neocæsarea and Antiochia liked of this forme of gouernment. Other Councils in not making mention of this name declared their misliking: so that this abuse likewise of diuersitie of opinions (frequently altered) both in doctrine and discipline, empaired much the authoritie of Councils.

Before I declare who hath power to conuocate Generall and Nationall Councils, something is to be premitted concerning the assemblies vpon the Lords holy Sabbaths. These assemblies of all other were counted most holy: in so much that when the Princes of the people of Israel were to meet with *Moses*, to consult concerning matters of ciuill gouernment, they were warned so to do by the blowing of one of the siluer trumpets onely: but when both the siluer trumpets did blow, then the people were warned to assemble at the doore of the Tabernacle, for the exercise of diuine seruice, which as it was of all conuentions most holy, so in like maner it was foresignified in most solemne manner. These holy meetings were warranted by the Lords expresse commandement, *Remember the Sabbath day, to keepe it holy, &c.* And in the new Testament, Christians hauing receiued power to meete together in Christs name, with promise that Christ would be amongst them, they met secretly to the hearing of the word and ministration of the Sacraments, albeit they were most straitly inhibited so to do by the Edicts of persecuting Tyrants: and those who were apprehended and put to death for their conuentions and profession, they dyed holy Martyrs, howsoeuer the Pagans did put them to death as traitors, because they disobeyed the Emperours commandement, both in their conuentions and profession. Yet this ground being once layed, that they dyed holy Martyrs, it will follow that Christians haue power to assemble to heare the word preached (especially vpon the Lords day) albeit all the Princes of the world would forbid them to meete. And this libertie granted by Christ, and sealed vp by the bloud of innumerable Martyrs, confirmed also by the lawes of Christian Princes,

G . di.
Sinct 98.
Hist Magd.
Cent. 4. cap. 6.

Assemblies
vpon the Sabbath.

Num. 10. 3. 4

Exod 20. 8.

Princes, euer since the reigne of *Constantine*, it will continue vnto the blessed appearance of the Lord Iesus to iudge the world, albeit the enemies of the Gospell of Christ should grinde their teeth, and fret against this libertie.

Psal. 46. 4.

Socrat. lib. 1.
cap. 7.

By whom
Councels ought
to be conuoca-
ted.
1. Sam. 10. 17.

1. Sam. 12. 3.

These foresaid weekly conuentions are necessarie at all times, and in al ages, euen albeit there were no heretique nor schismaticque in the world to diuert people from the truth of God, because euen the best of vs all is but like vnto a barren husbandrie, that hath need continually to be dressed, and laboured, and watered with the streames of the riuers of the sanctuarie of our God, lest we wither in the barrennesse of a corrupt nature. But Councels Generall or Nationall are not necessarie at all times, but onely when the peace of the Church is troubled with heresie and schisme, or an vniuersall ouer-spreading scab of corrupt manners: and at such times it is meete that Pastors acquaint the supreme Magistrate with the danger, who hath not need at all times to conuocate a Councell, except the disease that he would remedie be otherwise vnsupportable. After this wise forme of dealing did *Constantine* send *Osius* Bishop of Corduba to Ægypt, to see if by his trauels the heresie and schisme springing vp in Alexandria, could be timely suppressed: but when the good Emperour saw that this Gangrene daily increased, then there was no remedy, but to gather a Generall Councell, for suppressing of heresie, and keeping of peace in the Church of Christ.

Now to proue that Nationall and generall Councels ought to be gathered by Monarches and Princes: In the old Testament the great conuentions at Carmell, Silo, and Mizpeh, were assembled by Princes: and the assembly gathered at Mizpeh by *Samuel*, he gathered it as a ciuill gouernour of the land, and not as he was a Prophet. The conuention appointed at Gilgal, was with the expresse consent and allowance of King *Saul*, who was also personally present at that assemblie. In the new Testament the assembly of the Apostles at Ierusalem, albeit it was gathered without the knowledge and allowance of the Emperour *Claudius*, in whose time it was assembled: yet the Apostles had such extraordinarie

narie warrants of the Spirit, such extraordinarie gifts, and their painfull trauels fell in such an extraordinarie time, when there was no Christian Magistrate fauouring the Gospell, that he who gaue them courage to preach without libertie granted vnto them by Princes, gaue them also courage and grace to meete at Ierusalem, for the weale of the Church without the foreknowledge and allowance of the Emperour *Claudius*. But things done extraordinarily, leane vnto their owne extraordinarie warrants, and are no impediment for vs to proceed, and speake of things that are ordinarie. Act 15.

And it is to be noted, that euen during the time of the ten persecutions, Christians neglected not to seeke the support of Emperours against heretiques, when it could be obtained, as clearly appeareth by the ninth persecuting Emperour *An-
relian*, who with his ciuill authoritie assisted the Synode of Antiochia, against *Samosatenus*, as hath bene declared in the third CENTVRIE, and the Church had craued the support of the Emperours authoritie to that effect. Euseb. lib. 7.
cap. 30.

From the dayes of the Emperour *Constantine*, vntill the yeare of our Lord 1215. the Emperours were in vse to conuocate Councils. But *Innocentius* the third, to whose protection *Fredericke* the second was recommended by his father *Henrie* the sixth, more like to the successour of *Indas*, then the successor of *Peter*, made *Otto* Duke of Saxonie Emperour in preiudice of *Fredericke*, vntill the spirit of dissention fell betwixt *Otto* and Pope *Innocentius* the third. Then was *Otto* excommunicated, and the Empire was giuen to *Fredericke* the second, to whom it rightly belonged. Notwithstanding Pope *Innocentius* tooke vpon him boldnesse to conuocate the Generall Councell of Lateran (wherein Popish Transubstantiation did get allowance:) the like whereof no Pope preceeding his time euer presumed to do.

Now I demand of those who defend the Popish Religion, and herewithall continually bragge of antiquitie, whether or no this be an ancient custome, that the Bishops of Rome should conuocate Generall Councils? The historie is so euident & cleare, that he who is not altogether shamelesse, will grant, Note.

Distinct. 17.

Act. 15.

Socrat. lib. 2.
cap. 17.

grant, that it was not an ancient custome, that the Bishop of Rome should conuocate Generall Councils, and no Pope did it before *Innocentius* the third. *Gratianus* according to his foolish and flattering forme of writing, bringeth in the testimonie of *Iulius* the first, affirming that no Councell is or shall be firme and sure without the allowance of the chaire of Rome. What shall we then say of the Councell of Ierusalem, holden by the Apostles before there was any Bishop of Rome to giue allowance vnto it? Notwithstanding, euen Pope *Iulius* himselfe, when he writeth to the Bishops gathered in the Councell of Antiochia, he blameth them with many faults, yet he chargeth them not with this, that they had assembled themselues together without licence obtained from him, but rather for this, that they had not required him, or his messengers, to be present at their assemblie. Whereby it is euident, that it was not an ancient custome, that the Bishop of Rome should conuocate all Generall and Nationall Councils.

With the like arrogancie the Bishops of Rome tooke vpon themselues to be moderatours of Councils, from the yeare of our Lord 1215. vntill our dayes. And this is another noueltie which the Romane Bishop could not bring in, vntill he had troden the Emperours authoritie vnder foote. In the Councell of Nice *Eustatius* Bishop of Antiochia was Moderatour. In the second Generall Councell holden at Constantinople, *Gregorius* Bishop of the great towne at that time was President. In the third Councell at Ephesus, *Cyrillus* Bishop of Alexandria was Moderatour. In the fourth at Chalcedon in Bithynia, *Lucentius*, *Paschasianus*, and *Bonifacius*, messengers sent from *Leo* Bishop of Rome, had the Presidencie. This is the first time wherein the Bishop of Rome, either in his owne person, or by his agent, moderated any Generall Councell: And at this time who can say that the Councell of Chalcedon was assembled by the commandement of *Leo* Bishop of Rome? when as in the very frontispice of the Councell it is written, *Ex decreto piissimorum & fidelissimorum Imperatorum Valentiniani & Martiani, &c.* Moreouer it is euident

dent by reading the Epistles of *Leo*, that he intreated for this fauour at the Emperours hand, that the Generall Councell might haue bene conuocated in Italie, which he needed not to haue done, if by his owne authoritie he had power to conuocate Generall Councils. It is well obserued by that wor-
 thie & learned writer of France, *Philip Morney*, that *Baronius* Philip. Mor-
 for the excessiue desire he hath to proue that *Leo* had power ney. myst.
 to assemble Generall Councils, he changeth the orthogra- iniquit.
 phie of the Latine language, and in stead of *Consilium Synodi Generalis indiximus*, he citeth *Concilium Synodi Generalis in- iuximus*. It is true, that *Leo* Bishop of Rome gaue aduice and counsell both to *Theodosius* and to *Martianus*, to gather a Generall Councell, but he had no power to appoint and com- mand that it should be kept; but this power belonged to the Emperour. *Baronius* will not proue his purpose so easily, as by stealing in the letter c, in place of the letter s. The fifth Generall Councell was assembled in Constantinople, by the commandement of the Emperour *Iustinian*, and not by the commandement of *Vigilius* Bishop of Rome, neither was *Vi- gilius* Moderator in this Councell, but *Eutychius* Bishop of Constantinople gouerned the assemblie.

The sixth Generall Councell was assembled by the com- mandement of the Emperour *Constantinus Pogonatus*, and was perfected by the commandement of *Iustinianus* the second his sonne. *Sergius* Bishop of Rome did not appoint this Coun- cell to be kept, neither would he giue allowance to the de- terminations of this Councell, because in it the constitutions of the Romane Church concerning prohibition of marriage were disallowed: notwithstanding his agent who was pre- sent in Constantinople, and appeared in his name, gaue con- sent, and subscribed the Acts of the sixth Generall Councell, but *stolide* (saith *Platina*) that is, foolishly, writing with flat-
 tering stile pleasant things to the Bishops of Rome. *Platin. de vit. Pontif.*

For decision of the question concerning worshipping of images, three great Councils were gathered, one by *Constan- tinus Copronymus* at Constantinople: another by the Empreffe *Irene* at Nice: the third by the Emperour *Carolus Magnus*,

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at

at Frankford: which of them soeuer shall be found the seuenth Generall Councell, none of these three were gathered by the commandement of the Bishop of Rome, neither was he Moderatour in any of them.

The eight Generall Councell was assembled by the commandement of *Basilus* Emperour of Constantinople: but the Ambassadeours of the Bishop of Rome, *Hadrian* the second had the gouernment of the assemblie: and they began early to manifest the portraict of their tyrannous gouernment. No man was admitted to giue voice in that Generall Councell, saue he onely who would consent and subscribe to the supremacie of the Bishop of Rome: Adoration of Images did get full allowance in this Councell: and this was a fore-running messenger of the tyrannie that followed thereafter, from the 1215. yeare of our Lord vntill our time. Now the Bishop of Rome conuocateth Generall Councils, gouerneth them by himselfe, or by his substitute, and maketh ordinances flatly repugnant to the written word of God. No cause is so impious and vngodly that euer wanted an aduocate: But this I re-peate againe, that he is very impudent who dare affirme, that the Bishop of Rome of old time did conuocate Generall Councils, and was Moderatour in them.

Note.

By conference with persons of the Romane religion, I vnderstand that they will not giue full credit to any assemblie, but to such a one as is lawfully conuocated, holden, and lawfully ended. They count it lawfully conuocated, when the Bishop of Rome by his Edict hath gathered it: lawfully holden, when the Bishop of Rome, or else his substitute, is Moderatour of the assemblie: and lawfully ended, when he who is Moderatour continueth in his office vntill the end of the assemblie. Such deepe instructions Papists of our nation haue receiued from their teachers: and alas, an ignorant person is soone led out of the way, but *cursed be he that maketh the blind to go out of the way: and all the people shall say, so be it.* Are not these Doctors of lyes ashamed, at some times to commend the first foure Generall Councils with excessiue praises, and againe to giue such instructions to their disciples, as shall

Note.

Deut. 17.18.

shall make the first foure Generall Councils to be of no account, because none of them was conuocated by the Edict of the Bishop of Rome, but by the commandment of the Emperours, *Constantine, Theodosius Valentinian, and Martinus*? Moreouer, in none of these foure was the Bishop of Rome, or yet his substitute, Moderatour, except onely in the Councell of Chalcedon. Who can giue credit to such teachers, who in one word build, and in another word destroy that same thing which they haue builded? The Apostle *Paul* Gal. 2. 18. faith, εἰ γὰρ ἄ κατέλυσα πάντα πάλιν ἰκοδομῶ παραβάτην ἐμαυτὸν συνίστημι that is, For if I build againe the things that I haue destroyed, I make my selfe a trespasser. And when they haue found out new distinctions, by these distinctions the contradiction of their late Councils are the more inexcusable. The Councell of *Basil*, gathered by *Eugenius* the fourth, anno 1431. wherein it is decreed that the Bishop of Rome shall be subiect to the Generall Councell, as a child to his mother. And the Councell of Florence, gathered by the selfe same Bishop, anno 1439. wherein the contrarie is decreed: yet were both these Councils according to their owne description lawfully conuocated, holden, and ended: and yet are they flie contrarie one to another in a fundamentall point of Popish faith: for it leaneth not vpon Scripture onely, but also vpon the authoritie of Generall Councils, and of the Bishop of Rome.

Before I speake of the last head, it is to be considered, that in gathering of Councils diuerse respects haue bene had, sometimes to the people, sometimes to the Pastors, and at sometimes also regard hath bene had to good men, who haue bene vniustly accused. Regard was had to the people, when Councils were gathered in those selfe same places wherein the pestilent venome of hereticall doctrine was chiefly ouerspread: For *Novatus* was condemned at Rome, *Samosatenus* at Antiochia, *Artemon* in Bostra of Arabia, *Eustatius* in Gangra of Paphlagonia, and *Arrius* at the first in a particular Synode holden at Alexandria. In all these Councils regard was had to the people, that heresie might dye as the

Similitude.
Exod. 8. 5.

grasshoppers dye, to wit, in the fields wherein they haue bene bred, and be buried as the frogs of Ægypt were buried, to wit, in the riuer from whence they came when they ouer-couered the land. At other times great regard was had to Pastors, especially in assembling Generall Councils, that the place of meeting might be commodious, whereto the Preachers of Asia, Europe, and Lybia, either by sea or land, might most conueniently resort. And without all question this was the cause wherefore all the Generall Councils preceeding the wofull Councell of Lateran were assembled, either in Bithynia, Ionia, or Thracia, places whereto Europe and Asia do most neerely confine, and the nauigation is most easie to the Bishops of Ægypt, Pentapolis, Lybia, and Mauritania. Sometimes regard was had to innocent men, that they might resort to such places wherein their cause might haue bene tried without partialitie, as Sardica a towne of Illyrium was appointed for the triall of *Paulus*, *Athanasius*, *Marcellus*, and *Asclepas*. For it is no reason, that honest men should trauelled to places wherein the force of armour is more to be feared, then the force of their aduersaries arguments.

The last head had bin vnneccessarie to be intreated of, if the ambition of the Bishops of the Romane Church had not compelled men to seeke out this question to the very ground: for who can doubt but Bishops, Elders, Deacons, and wise and learned men, hauing commission from their owne Churches, should be present at Councils, and giue their voice according to the word of God, in such things as shall happen to be proposed in the Councell? Neuerthelesse the ambition of Bishops, fearing lest by pluralitie of voices matters should frame otherwise then liked themselves best, they began to make distinction betwixt consultatiue and definitiue voyces, minding thereby to appropriate vnto themselves onely definitiue voices, and the rest of the Councell, albeit Elders, Deacons, Doctors, and learned men, furnished with commission, their voice should onely be consultatiue, and should not be numbred amongst the voices whereupon the definitiue sentence should arise. This question was reasoned in
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the Generall Councell of *Basil*, assembled anno 1431. And recourse was had to Scripture, as the true ground whereby controuerted questions should be decided, and there it was found in the definitiue sentence of the Councell of Ierusalem, ἰδοξε γὰρ τῷ ἁγίῳ πνεύματι, καὶ ἡμῖν, &c. that is, *For it seemed good to the holy Ghost, and to vs.* Now this demonstratiue word ἡμῖν findeth vs to the preface and superscription prefixed to the Epistle, wherein it is written, οἱ ἀπόστολοι, καὶ οἱ πρεσβύτεροι, καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν, καὶ Συρίαν, καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν: that, *The Apostles, and the Elders, and the Brethren, vnto the Brethren, who are of the Gentiles in Antiochia, and in Syria, and Cilicia, send greeting.* In these words it is manifest, that the Elders and Brethren, who came to Ierusalem furnished with commission, gaue such voices, whereupon the definitiue sentence of the Councell did arise.

But seeing that the Bishops of the Romane Church haue presumed to set themselves so farre forward, as if they should be the onely actors and doers of matters treated in Councils, it were not amisse, if reason can affoord so much, euen to set them a foote backe. Now therefore I affirme, that when any Councell, either Generall or Nationall is conuocated, wherein the question concerning the supremacie of the Bishop of Rome is disputed, in such a Councell (I say) no Popish Bishop should haue voice, neither definitiue nor consultatiue, because he commeth not to the Councell as a free man, to speake according to the light of his conscience, but he commeth as a bond-slaue to the Bishop of Rome, anticipated and preoccupied in the very time of his admission to his Bishopricke, and bound by an oath to defend the supremacie of the Pope, together with the ordinances of the late Generall Councils. What hath such a bond-slaue to do to giue voice in a free Councell? except he be first loosed from the bands of his oath, most vnrighteously conceiued and made: so that it is not possible for them to speake as free men in any Councell, vntil that oath (made to the Antichrist, and not to Christ) be abiured, forsaken, and vtterly vndone.

Act 15.6.

Now to conclude, It were a wise course in all things that we presume to do, at least to set such a patterne before our eyes, which without all contradiction is perfect: and let vs endeavour to approach so neare as is possible to the similitude of that patterne, to the end that our doings be not altogether euill and reproveable. And if the men of our age would set before their eies the perfect patterne of the holy and blessed Councell of Ierusalem, no doubt but the people of God should receiue greater comfort of their meetings then hitherto they haue receiued: but let the Lord worke this in his owne time, To whom be praise for euer. Amen.

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THE XII. TREATISE.

Of the Monasticall life.

THE ARGUMENT.

I. Diuerse opinions about the originall of Monasticall life, together with the true ground thereof. II. The diuerse orders of Monkes. III. The meanes whereby the Monasticall forme of liuing was increased, magnified, and admired: 1. because in monasteries men were well exercised and prepared for the Pastorall office: 2. because of the great gifts of God which appeared in some professors of Monasticall life: 3. their good carriage in their conuersation for a long time: 4. the excessive commendations given thereunto by ancient Fathers. IIII. The causes of the decay of the fame and glorie of the Monasticall life: 1. because Monkes became inuenter and propagators of heresies: 2. disobedience vnto their gouernours: 3. mutuall contention one with another: 4. an inclination to idlenesse, abstinence from manuell labours, and heaping up of riches. V. For what cause they haue bene reuerenced since the sixth hundredth yeare of our Lord vntill these our dayes: 1. because of the splendour of the building of their monasteries: 2. because euen kings many times left their gouernment and became Monkes. VI. That Monkes were the first forgers of the doctrine of transsubstantiation, prayer for the dead, Purgatorie, and almost all other errors in Poperie. VII. That the order of Monkes is an heauie burthen. VIII. The originall of the Charterhouse Monkes; of the order of Catharina de Senis, of the Carmelits, Franciscans, Dominicans, Iacobins, Capuchins, and Iesuites.



He originall of the Monasticall life is referred by some men to Elias, by others to Iohn Baptist: some referre it to those who were in companie with the Apostles, and had all things common: others referre it to the Essenes, a sect

Sozem. lib. 1.
cap. 12.

Act. 2. 44.

*Ioseph. Anti-
quit. lib. 18.
cap. 2.*

*At what time
Monasticall
life began
Euseb. lib. 2.
cap. 17.*

*Philo de vita
contemplat.*

*Sozom. lib. 1.
cap. 12.*

*1. Tim. 4. 8.
Colos. 2. 23.*

1. Cor. 9. 27

Isai. 58. 5.

of the Iewes, of whose customes *Iosephus* accurately writeth. And indeed the similitude of the manners of the Monkes and the *Essenes* conuerted to Christian Religion, agreeth in many points: for they had all things common, they laboured with their hands, and were men accustomed with long abstinence from meate and drinke. *Eusebius* referreth the beginning of the Monasticall forme of liuing, to the auditors of the Euangelist *Marke* in Alexandria: for a number of them inclined their minds to the contemplation of diuine mysteries, and separated themselues from the companie of the multitude who dwelt in townes, and they had their habitation in the wildernesse, about the lake *Maria*, or *Maris*. This place was called the wildernesse of Nitria. *Eusebius* confirmeth this opinion by the testimonie of *Philo*. Finally, some referre it to the time of the ten persecutions, at what time many fled to the mountaines, to the wildernesse, and to solitarie places, wherein they contracted such a custome and habit of solitary liuing, that euen in time of peace, and when persecutions were ended, they continued still liuing in the wildernesse.

Whatsoever was the originall of the Monasticall life, it is certaine there was a greater shew then substance of Religion in it: for bodily exercises they profit litle, and the not sparing the bodie, is counted by the Apostle *ἐδωδρησκειᾶ*, that is, a voluntarie religion, which men haue inuented to themselves, and God hath not commanded it. True it is, that men do well if they subdue their bodies, as *Paul* did, to bring it in subiection, lest by any meanes when he had preached to others, he himselfe should be reprobued. And as true it is on the other part, that in case men repose vpon those outward exercises, as things in themselves meritorious, and referre them not vnto the right end, as *Paul* did: yea, and if they ioyne not with abstinence from meate an abstinence also from sinne, the Lord regardeth not the outward affliction of the bodie, as the Prophet *Isaiab* clearly declareth in these words, *Is it such a fasting that I haue chosen, that a man should afflict his soule for a day, and to bow downe his head as a bulrush, and to lye downe in sackcloth and ashes? Wilt thou call this a fasting, or an acceptable*

table day to the Lord?

In the very originall ground of the Monasticall life, I see this infirmitie, that men imagined by changing of place, to be free from the snares of the diuell: but it is otherwise, *Adam* was tempted in Paradise, and *Christ* was tempted in the wilderness, and *Satan* is readie to spread his net both in the prison and in the palace; and by changing of place we cannot be free from his malice. In the Epistle written by *Basilus Magnus* to *Gregorius*, this is illustrated by the fit similitude of a man who saileth in a ship, and findeth himselfe to be sicke, and secretly in his owne mind blameth the greatnesse of the vessell wherein he saileth: but when he steppeth downe into the little bote that accompanieth the ship, his sicknesse continueth and is not abated, whereby he is compelled to come to a consideration of the right cause of his sicknesse, that it is neither the great vessell nor the little vessell that is the cause of his griuance, but rather the corrupt humours that lye hid within his owne bodie. Euen so the change of place will not make vs free of the tentations of the diuell, as some men haue imagined. And like as the consolations of God are not tyed to any certaine place, for *Moses* in Arabia, and vpon mount *Horeb* was delighted with the sight of God, and in *Pisga*, with the long expected sight of the promised land: and the Apostle *Iohn* in the Isle of *Pathmos* saw many comfortable reuelations: euen so the perillous snares of *Satan* are spread out euery where, no lesse then the consolations of God are.

The Monkes of old were not all of one ranke, for some of them were called *Cænobita*, or *Conuentuales*. Others were called *Anchorita*. The conuentuall Monkes, albeit they were separated from the fellowship of the common people, yet they had a fellowship amongst themselves, and some of them dwelt in the wilderness: such as the conuentuall Monkes of *Ægypt* dwelt in the wilderness of *Nitria* and *Schethis*: but the conuentuall Monkes of *Syria*, *Persia*, *Armenia*, and other places, not so neare approaching to the Equinoctiall line as those of *Ægypt* were, they dwelt in townes and villages, because the inclemencie of alterable weather permitted them

Genes 3. 1.

Matth. 4. 1.

Epist. Basil.
ad Gregor.

Similitude.

Exod. 24. 18.

Deut. 34. 1.

Apocal. 1. 1.

The diuerse
sorts of Monks
Socrat. lib. 4.
cap. 23.

Sozom. lib. 6.
cap. 34.

not

Colos. 2. 23.

Sozom. lib. 6.
cap. 33.

Sozom. ibid.

Anchorites.

Ruffin. lib. 2.
cap. 8.Euz. lib. 1.
cap. 21.

not to dwell in the wildernesse as the Monkes of Ægypt did. Notwithstanding some of the conuentuall Monkes of that part of Syria which is called Interamnis, or Mesopotamia, as it were striving against nature, ouerwent the Monkes of Ægypt, in that which the Apostle calleth ἀσκήσια σώματος, that is, a not sparing of the bodie: for the Monkes of Egypt dwelt in little cottages, and did eate some quantitie of bread after long abstinence: but the Monkes aforesaid had their remaining vpon the mountaines, and were couered with no roose of any shop or lodge defending them against the iniurie of the weather, except onely with the roose of heauen: and they did eate no bread, but onely refreshed their hungrie bodies with the rootes of hearbes which they digged out of the ground: and for this kinde of pasturing the people called them Greges. Of this ranke of conuentuall Monkes about Nisibis and mount Sigeron were the Monkes following famous and much renowned, to wit, *Battheus*, *Eusebius*, *Barges*, *Abbas*, and *Lazarus*, (who afterward was ordained a Bishop) and *Abdaleos*, *Zenon*, and *Heliodorus* an old man, of whom *Sozomen* in the place aboue specified maketh particular mention. To all these conuentuall Monkes wheresoeuer they dwelt, this was common, that they were diuided into Conuents, and euery conuent was gouerned by one gouernour, whom they reuerenced as children reuerence their father.

The Anchorites were Monkes who dwelt in the wildernesse seuerally and by themselves, not delighting in fellowship as the Conuentuall Monkes did. *Ruffinus* maketh the more reuerend record of the Anchorites, or Eremites of Egypt, because he visited them, and had the honour to be blessed by imposition of their hands, such as two Eremites bearing the name of *Macarius*, *Isidorus*, *Pambus*, *Moses*, *Beniamin*, *Scyron*, *Helius*, *Paulus* in *Apeliote*, *Paulus* in *Focis*, *Pæmen*, and *Ioseph* in *Pispiri*, of whom there are large treatises in the Ecclesiasticall Historie. Some of the Anchorites were so rude and inhumane, that they bowed their faces to the ground, and did eate grasse and herbes as beasts do: and

if

if they had seene another man, they fled from him, and hid themselves, as if they had not bene procreated of the race of mankind: the brethren of *μισανθρωπος τιμων*, of whom *Plutarch* writeth, these are to be set by, as vnworthie of any further remembrance: and the common people iustly called them *Armenta*, that is, Cattell. There was yet another ranke of *Eremites* called *Circulatores*, who after long abstinence from all kind of delicate pleasures, they left the wilderness and came to townes, sate in tauernes, resorted to flouehouses, and yet were not intangled with any kind of desire of earthly pleasures, as dead men to the world: but when occasion of prayer was offered vnto them, the eldest and weakest of them did plucke vp his heart, and with vigour and courage did performe that holy seruice. *Euagrius* commending these *Circulatores* with excessiue praises, borroweth a similitude from *Plato*, whereby he would declare, that as a man who hath vnclothed himselfe of his vpper garments, and in the end hath cast off his shirt also, this man is naked indeed: euen so these *Circulatores*, after they had forsaken all carnall delights, in the end they forooke also *κενοδοξία*, that is, vaine-glorie, which is like vnto the shirt of a man, and the last of all garments cast off. The similitude is very good if it had bene rightly applied, but I cannot see how it can be rightly applied to these *Circulatores*, who needed not to haue come to townes, as to stages and theaters, to make ostentation of their abstinence, if they had not bene couetous of vaine-glorie.

The orders of Monkes that sprang vp after the three hundredth yeare of our Lord, were like vnto rootes planted in an orchard, which spread out in many branches, such as the *Basilidians*, *Ambrosians*, the *Augustine Monks*, *Hieronymians*, *Gregorians*, and *Benedictines*. But the *Augustines* and *Benedictines* were beyond the rest. The order called *Grandimontenses*, the Orders of *Premonstratenses*, in the low countries of Germanie, neare to *Leodum*, of *Guilelmites* in *Aquitania*, *Milites D. Iacobi*, and *Calatrinenses* in Spaine. All these followed the rules of the *Augustine Monkes*. But the Orders

*Plutarch. in
vit. Anton.*

*Armenta.
Circulatores.*

*Euag. lib. 1.
cap. 21.*

Similitude.

Simil.

*Diverse other
orders.*

Orders of the Cluniacenses in France, of the shadowed valley, who dwelt in Italie, and vpon the Appeneine of Cisterciens in Burgundie, of Bernardines, Cœlestines, of Iustinians, of mount Oliuet, of Humiliati, and diuers others: all these were branches of the order of Saint *Benedict*. And this diuersitie of names was imposed to Monkes living vnder the rules of *Augustine* and *Benedict*, partly to declare the places wherein, and partly the persons by whom the dissolute conuersion of the Monkes of these two orders was reduced to the strict abstinence of their first institution. Many other orders I haue of purpose ouerpasse with silence, because the number is exceeding great: only of the Charterhouse Monkes, of the Franciscans and Dominicans, and of the unhappie order of the Layolites, and a few more, we shall speake hereafter, God willing.

The order of
this Treatise.

Now to keepe some order in this Treatise, I shall first declare the meanes whereby the Monasticall forme of liuing was increased, magnified, and admired, euen beyond all measure. Secondly, of the degrees of the decay of their fame, which ensued soone after the excessiue commendation of that state. And thirdly, the vile and vsufferable abuses of the Monasticall life of late dayes, whereby Monkes are become an heauie and loathsome burthen, ouer-charging the world, and like vnto the offensiue Locusts, who euen when they are gone away, they leaue behind them such detriment and losse to the parts wherein they haue bene, that of a long time they cannot be forgotten againe. First, the monasteries of old were called *συνεῖα*, or places of honestie, wherein all lasciuiousnesse, wantonnesse, and riot was abhorred, as it was wont to be detested in Selga, a towne of Pisidia, in so much that the Apostle *Paul* himselfe abhorreth not from the word *ἀσελγεία*, whereby he betokeneth wantonnesse. Likewise they were called *μοναστήρια*, for their solitarie liuing, *φροντιστήρια*, and *ἀσκητήρια*, for their meditation and continuall holy exercises. In those places men were well brought vp, and were furnished with knowledge, and were meet to stop the mouthes of Herctickes, who in the fourth CENTVRIE did abound.

Rom. 13. 13.

abound. In those places were continuall exercises of prayer, reading, meditation, and abstinence from all kind of delicate pleasures: and men brought vp in monasteries were meete to vndertake the weighty charge of Pastors and Bishops. *Epiphanius* from his youth was brought vp in the monasteries both of Palestina and Ægypt. And *Nazianzenus* drew with him *Basilus Magnus* to the wildernesse, where they layed aside all the bookes of the Grecian Philosophers, and searched out the mysteries of the kingdome of God out of the bookes of holy Scripture, and very diligently read the bookes of ancient Fathers, who before their time had written Commentaries vpon diuine Scripture: so were they both well prepared for great employments by thirteene yeares continuall exercise of reading in the wildernesse. *Barses*, *Eulogius*, *Lazarus*, *Leo*, and *Prapadius*, of Monkes in Syria and Persia, were made Bishops. And this was the first honour of Monasteries, that in them, as it were in Colledges of learning, men were well exercised and prepared for the Pastorall office.

*Sozom. lib. 6.
cap. 32.*

*Ruffin. lib. 2.
cap. 9.*

*Sozom. lib. 6.
cap. 34.*

Secondly, the great gifts of God that appeared in some of them who professed the Monasticall life, brought this kind of liuing into wonderfull great admiration amongst y^e people, especially the gift of working of miraculous workes. In this point like as I am not altogether incredulous, to doubt of euery miracle which God wrought by the hands of Monkes, so likewise will I not be so childish credulous, as to beleue euery thing that Ecclesiasticall Writers do record of them, as namely, the thirtie yeares silence of *Theonas*, conioyned with a Prophetical gift. God suffered not *Zacharias* the father of *Iohn Baptist* (albeit iustly punished with dumnesse for his in-crudelitie) to be so long silent, seeing the talents of God are given to be occupied, and not to be hidden in the ground.

2.

*Sozom. lib. 6.
cap. 28.
Luke 1. 22.*

The miracle of *Apelles* an Ægyptian Monke, who burnt the diuell in the face with an hote yron, who appeared vnto him in the similitude of a beautifull woman, and tempted him to vngodly lust: is it not a childish fable, and repugnant also to Scripture, wherein the weapons are described wherewith

we

Ephes. 6. 11. we should fight against spirituall wickednesse, and all are peeces of spirituall armour onely?

Socr. it. lib. 4.
cap. 23.

The miraculous transporting of *Ammus* over a brooke, to the end he should not draw off his owne hose, and see his owne naked legges, is not agreeable to the end that God hath in working of miracles: namely, to confirme the weaknesse of faith, but not to foster vaine conceits in mens hearts. Was it a fault of Christs disciples to see their owne naked

Ioh. 13. 5. legs, when our Lord Iesus washed them?

Sozom. lib. 6.
cap. 29.

The ground of
popish beades.
Sozom. ibid.

The superstition of the Monke *Dorotheus*, hating sleepe as he hated the diuell, when as our Maister Iesus Christ abhorred not from refreshing his owne bodie with naturall rest: The multiplied number of prayers which *Paulus* in Pherma as a daily taske offered to God, numbring his prayers by the like number of three hundreth stones put in his bosome, and after euery prayer casting out a stone, vntill his bosome was emptied of all the three hundreth little stones layed vp in his bosome: This deuotion is much praised by *Sozomenus*, and out of question it is the first ground of Popish beades: The vow of *Pior*, when he went to the wildernesse of Ægypt, that he should neuer see any of his owne kindred in the face againe, and his endeouour to performe his vow by closing his eyes, and permitting his sister to satisfie her mind, which longed for a sight of him, but he would not once open his eyelids to see his sister, lest he should breake his vow by so doing: All these things and many more are recorded by Ecclesiasticall Writers, and that not without a note of high commendation: So that the report of their miracles, of their extraordinary abstinence from lawfull refreshments, of their long continuance in prayer, brought the people to a wonderfull admiration of the Monasticall life.

3.

The third meane whereby the fame & renowne of Monks was mightily augmented, was their good carriage in their conuersation for a long time: They were temperate, chaste, obedient to their superiours, full of charitie, giuen to prayer, reading, meditation, and hearing of godly exhortations: with manuell labours also they gained food and rayment to them.

themselves, and that which superabounded was bestowed to the support of the poore, their policie was commendable: the conuent was diuided by tens, and euery ten Monkes had a Decanus to attend vpon them, so called because he attended vpon the companie of ten Monkes: from them he receiued the worke they had wrought with their hands, and sold it in the townes of Ægypt, and bought food and rayment to the Monkes, and the rest was bestowed on the poore, so that sometimes ships were hired to transport to Christian people (whom they heard of to be indigent) support from the Monks of Nitria and Schethis. Moreouer the glorious name giuen of old to Ethnicke Philosophers, now was transferred to the Monkes: for the Emperour *Valens* had slaine all the Philosophers in the East for their curiositie in seeking out by the tripode of *Apollo* the name of him who should succeed to the Emperour *Valens*: so that both the common people and Ecclesiasticall Writers conferred the glorious name of Philosophers vnto the Monkes onely.

*August. de
morib. Eccl.
Cathol.*

*Sozom. lib. 6.
cap. 35.*

The Monkes being thus aduanced by the wind of popular applause, and mounted vp vpon the benches of high estimation, their number also was daily augmented: so that in the wilderness of Nitria were found fiftie seuerall companies of Monkes, and in euery companie three thousand and aboue, who were all subiect to one gouernour, as many sonnes to one father. These companies make vp the number of an hundred and fiftie thousand Monkes, all dwelling in one wilderness of Nitria, ouer and beside other Ægyptian Monkes, who had their remaining in the wilderness of Schethis, where the conuents of Monkes subiect to one common father, consisted of the number of fife hundred Monkes. And like as in the countrey of Arabia felix at the noone-tide of the day innumerable flying serpents are found hissing about the Aromaticke trees, not in respect of a delight they haue in the sappe of those trees, but in respect of the delight they haue in the warmesse of an hote day: euen so the applause of the people encouraged many to embrace the Monasticall life, rather then a delight in the strict abstinence of a solitarie life.

*August. de
morib. Eccl.
Cathol.*

Simil.

Finally,

August. de
morib. Eccl.
Cathol.

Basil. Asce-
tica.

August. Au-
rel. Epist.
76.

Finally, ancient Fathers commended the Monasticall life out of all measure. *Augustine* calleth it, *Excellens fastigium sanctitatis*, that is, the excellent eminencie of holinesse: and *Basilius Magnus* was earnest in building monasteries in *Pontus*, and diligent in writing bookes called *Ascetica*, containing precepts of comely and mannerly living to be practised by Monkes: *Ierome* inuerted the ancient order, and of a presbyter became a Monke, in a monasterie builded at *Bethlehem*, when as before the Monasticall life had bene a preparation to the Ministerie. Yea, and the Monasticall life was so highly praised and admired, through the great commendations that learned Fathers gaue vnto it, that in the end it was a prouerbe in the mouthes of the people, *Malus Monachus, bonus Clericus*, that is, an euill Monke, a good Cleargie man, wherein the worst of the conuent of Monkes was equalled to the best of the Ministerie. *Augustine* was offended at this prouerbe: notwithstanding it was the Fathers themselves, such as *Augustine*, *Epiphanius*, *Basilius*, *Ambrose*, and *Ierome*, who rooted this opinion in the peoples hearts, that *Monachatus* was *excellens fastigium sanctitatis*, as hath bene declared.

Now if comparison should be made betwixt the Monkes of the conuent, and the principall members of the Cleargie, what shall we say of *Epiphanius* Bishop of *Cyprus*, *Basilius* Bishop of *Cæsarea* in *Cappadocia*, *Nazianzenus* Bishop of *Constantinople*, *Dioscorus* Bishop of *Hermopolis*, *Acholius* Bishop of *Thessalonica*, and innumerable more of the like ranke, who of Monkes became Bishops? Were they more perfect when they hid themselves in the wildernesse, and cared for their owne soules onely, or when they were made Bishops, and cared for the soules of many people, bought with the precious rancome of the bloud of Christ? Dare any man say, that by vndertaking the office of a Bishop they abased themselves, and stepped downe to a lower degree of perfection then the former, which they had during their remaining in the wildernesse? Hath the prouerbe *Ab equis ad asinos*, that is, from horses to asses, any place in this exchange of their estate? Yea, what shall we say of *Narcissus* Bishop of *Ierusalem*,

Euseb. lib. 6.
cap. 29.

Ierusalem, who left his Pastorall office, and fled to the wilderness, and in his old age returned againe to Ierusalem? Doth any Ecclesiasticall Writer count his going to the wilderness a mounting to a degree of further perfection, and not rather a peece of weaknesse in him, who could not patiently endure when false testimonie was borne against him?

Concerning the place of Scripture wherein it is said, *If thou wilt be perfect, go sell that thou hast, and give it unto the poore, and thou shalt haue treasure in heauen:* this was spoken to a rich-man, and to an hypocrite, puffed vp with a conceit of his owne righteousness, and for discouerie of his hypocrisie a particular commandement is giuen to him onely, and not generally appertaining to all Christians: like as another commandement was giuen to *Abraham* in particular, and not generally appertaining to all men, to offer vp his sonne *Isaac* to God. And Christ in that place is not describing the perfection of a man, but he is discouering the false conceit of an hypocrites heart, glorying in the perfect righteousness of the Law. Christ will let the world see, that for all his bragging, yet he loued his riches better then he loued God, and consequently he knew not so much as the generall summe of the Law, which warneth men to loue God aboue all things.

In the next head the decay of the fame and glorie of the Monasticall life is to be declared, which ensued soone after the excessiue commendation of it, and that through manifold defection both in doctrine and manners that fell out amongst Monkes. First, they became both inuenters and propagators of heresies. *Audei*, otherwise called *Anthropomorphite*, who supposed God to be fashioned according to the similitude of a man, with head, armes, legges, feete, and other members, proportionally agreeing to the similitude of a mans bodie: these heretiques (I say) first sprang vp in the wilderness of Nitria. *Eustachius* Bishop of Sebastia in Armenia, albeit he was not a Monke, yet he was an admirer of the Monasticall life, and afterward was condemned as an obstinate hereticke in the Councell of Ancyra. *Marathonius*, who

Mat. 19. 21.

Genes. 22. 2.

The decay of
the Monasti-
call life.
Sozom lib. 8.
cap 11.

Theod. comp.
heres.
Theodore. lib.
4. cap 10.

Concil. Ancyra.

Sozom. lib 4.
cap. 27.

Theod. lib. 4.
cap. 11.

Concil. Gene.
rel. 6.

Nemasen. de
Imaginibus.

Socrat. lib. 4.
cap. 7.

had bene a Treasurer in the dayes of the Emperour *Constantinus*, and furnished money to the Emperours souldiours, in the end became rich, and by aduice of *Eustachius* Bishop of Sebastia in Armenia, he builded a monasterie in Constantinople, where he propagated the heresie of *Macedonius*, which had bene quenched in Constantinople if *Marathonius* vnder pretence of Religion had not propagated it. Moreouer the heresie of *Messaliani* and *Euchyta* did so ouerspread in monasteries, that *Letorius* Bishop of *Meletina*, found no better meane to suppress this heresie, then by driuing the Monkes out of their cloisters, and setting the monasteries on fire. Likewise *Amphilochius* Bishop of Iconium in Lycaonia, and *Flavianus* Bishop of Antiochia, with great fightings and wrestling hardly could get these heretiques in their bounds discovered and subdued. And *Eutyches*, whose errour like a canker-worme so long time molested the Church of God, was he not an Abbot in Constantinople? *Polychronius* also a ridiculous Monke, obstinately defended the heresie of the *Monothelites* in the sixth generall Councell, and offered to confirme that doctrine with a miraculous worke: but to his shame and confusion he was found vnable, and was cursed by the Councell. Moreouer Monkes were the chiefe defenders of the adoration of Images. And in the second Councell of Nice worshipping of Images is proued by a confabulation betwixt the diuell and a Monke, and by another foolish dialogue betwixt a Monke and his Abbot. This was the first great dash that the monasticall life got, that many of them were found rather propagators of heresie, then defenders of the truth.

Corruption of manners amongst the Monkes began at disobedience to their superiours. Of old the conuent was very obedient to their Gouverneur (who sometime was called *Prepositus*, afterward *Archimandrita*, and last *Abbas*) and the Gouverneur was obedient to the Bishop, & the Bishop to the Emperour and his Deputies. Neuerthelesse vnder the reigne of the Emperour *Arcadius*, the Monkes of Ægypt went forth out of their monasteries & came to Alexandria, of purpose to slay their Bishop *Theophilus*: which thing also they had performed,

formed, if so be that by subtilty of flattering words he had not mitigated their anger, as is already declared. In like manner the Monks of Nitria, to the number of five hundred, came out of the wilderness to Alexandria, not against their Bishop *Cyrillus*, but against *Orestes* the Deputie of the Emperor *Theodosius*, whom they both outbraided and wounded: and the Monk *Ammonius*, who wounded the Deputie, was deservedly punished with death for his seditious attempt: yet was he commended by *Cyrillus*, and counted a martyr, but with the great disliking of good Christians, who hated seditious enterprises against lawfull Magistrates. Also the seditious Monks of Constantinople, whose insolencie *Iohn Chrysostome* endeuoured to correct, they slandered him as a seuer, angrie, fierce, and proud man, and opened the first doore to his trouble: so that his hatefull enemies, both in Court and Church, were encouraged by their meanes to procure his deposition, banishment, and death. Likewise, the Monkes of *Nona Laura* in Ierusalem, who for hereticall opinions were driuen out of their monasteries by their owne Bishop *Eustochius*, they became very seditious, and stirred vp horrible contention betwixt *Theodorus Ascidas* Bishop of Cæsarea in Cappadocia, and *Eustochius* Bishop of Ierusalem. No contention had bene more pernicious in the Church of Christ then this (*Theodorus* being in great fauour with the Emperour *Iustinian*) if the fifth generall Councell had not stayed all the attempts of *Theodorus*, by condemning the hereticall opinions of *Origen*, which both the Monkes of *Nona Laura*, and *Theodorus Ascidas* did maintaine. Finally, the Monkes became so contentious and seditious, that not onely they contended against their superiours, but also they contended amongst themselves with vnsupportable hatred, and euen in the wilderness of Nitria, where their great fame and commendation did spring vp, in that same place the same and beautie of the monasticall life did fade and wither.

Beside heresie and contention, other corruptions of maners stained and defaced the glorie of the Monasticall life: namely, an inclination to idlenesse, abstinence from manuell labours,

*Socrat. lib. 7.
cap. 14.*

*Sozom. lib. 8.
cap. 9.*

*Euag. lib. 4.
cap. 38.*

*Socrat. lib. 6.
cap. 7.*

August. de opere
Monachorum. cap. 23.

Matth. 6. 26.

bours, and heaping vp of riches, which they gathered of the sweate of other mens labours. And this appeareth clearly by the writings of *Augustine*, who not onely testifieth that the Monkes of his dayes so did, but also they defended that it was lawfull for them to be idle, because Christ saith in the Gospell, *Behold the fowles of heauen, for they sow not, neither reape, neither carrie into the barnes, yet your heavenly Father feedeth them: Are ye not much better then they?* Against whose idlenesse *Augustine* most sharply inueyeth, saying, that by the experience of the fowles of heauen they could learne idlenesse, but they would not imitate the fowles of heauen in carrying nothing into the barnes, but they would lay vp in barns and prouision houses those riches which other men with painfull trauels gained and brought vnto them. And he is so stomached against them, that he saith, *Quis ferat homines contumaces, vt gemina illecebra corrumpantur, & dissoluta licentia vacationis, & falso nomine sanctitatis?* that is, who can suffer contumacious men, intangled with double corruption, both with the dissolute libertie of abstinence from labour, and with the false conceit also of holinesse?

Similitude.

Note.

From the sixth hundredth yeare of our Lord vntill our daies, monasteries began againe to be in great account in the sight of the world, not for the exercises of reading, praying, meditation, laborious working in a lawfull calling, and charitie, which were the ornaments of the Monkes of old, but for the splendour of costly buildings, like vnto the palaces of Princes, magnificent Churches, pluralitie of reliques, great reuenues, daily increased by the liberalitie of Princes: and this new beauty was like vnto the painting of an old woman, when naturall beautie is spent, then must she be decked with pictured colours inuented by the art of man: and this kinde of beautie rauisheth the senses of such as are simple and ignorant. And it is a wonderfull thing to consider how the hearts of men were transported with this new shew of holinesse: in so much that some kings thought it to be an holier thing to enter into a monasterie, then to sit in their Royall thrones, & to gouerne in iustice and righteousnesse the affaires of their king-

kingdome. *Bambas* king of *Gothes* (which nation reigned in Spaine) resigned the title of his royall authoritie to *Euriginus*, and entred into a monasterie. *Sebbus* king of the Orientall Saxons, left his kingdome and entred into a monasterie. And to the end that it might seeme that God gaue allowance vnto this superstition, false miracles were inuented to grace this fact of *Sebbus*: for the tombe wherein his bodie was laid, being in length an hand breadth shorter then his corps, was miraculously enlarged and lengthened to the iust proportion of his dead bodie. So that in the seuenth CENTVRIE, and about the dayes of Pope *Vitalianus*, it was a prouerbe in the mouthes of the people, that three admirable things fell out in their age: First, innumerable Abbeyes were builded: Secondly, the heads of kings were shauen, and they entred into monasteries: Thirdly, that whoredome was canonized, that is, notable harlots were counted Saints. So with the increasing number of monasteries, superstition, false miracles, & a leud conuersation in like manner daily increased. In the eight CENTVRIE *Rachis* king of Lombardie entred into the Abbey called *Cassinese* in Italie, and his brother *Aistulphus* gouerned the affaires of the kingdome in the dayes of Pope *Zacharie*. *Caralomannus* the elder brother of *Pipinus* king of France, was first in the monastrie builded vpon the mount Sarapte, afterward in the monasterie called *Cassinese* (whether voluntarily or against his will I dispute not) and he ended his life in the monasterie of Vienna in France, being transported thither against his heart by the violence of his brother *Pipinus*. In the ninth and tenth CENTVRIES, the Bishops of Rome finding that their estate was mightily aduanced by Abbeyes and Nunneries, they also on the other part endeuoured to aduance the Monasticall life, in so much that Kings and Princes were allured to professe themselves to be of the order of Monkes, with dispensation neuertheless to them from the Bishop of Rome (vnder whose soueraigntie all high powers began to stoupe) to gouerne their owne kingdomes, prouiding alwayes, thar with liberall gifts they had enriched the chaire of Rome. So it came to passe,

*Beda lib. 4.
cap. 12.*

*Hist. Magd.
Cent. 7. cap. 6.
Note.*

*Platina, de
vita Pontif.*

*Hist. Magd.
cent. 8. cap. 10.*

*Hist. Magd.
Cent. 9. cap. 7.*

*Arnulphus lib.
5. cap. 30.*

Note.

that the world saw a rare and vncouth spectacle, to wit, king-ly Monkes, and Monkes kings.

Yea, and kings were so bewitched with seducing speeches, that oftentimes they would abase their royall estate with participation of Monkish orders: yea they thought it was so holy & meritorious a worke to build monasteries, that by so doing they should merit forgiuencesse of hainous sinnes: as *Edgarus* king of England, a man contaminated with manie vile spots of sinne, such as adulterie, murther, tyrannie, and an attender vpon three notable harlots: yet because he was accustomed euery yeare to build an Abbey, this holy fact abolished the remembrance of all his faults, and made him worthie after his death to haue his name, together with the name of *Wilfreda* an holy Nunne (and yet the kings whore) and the name of her daughter *Editha*, whom she did beare to the king, all their names (I say) were counted worthie to be enroled in the catalogue of Saints. *Cazimirus* king of *Poleonia* being driuen from his kingdome, entred into a monasterie of France, in the dayes of *Benedict* the ninth: and the *Polo- nian* Ambassadours who came to France, to intreate their king to returne againe to his kingdome, and were sore grieued at his negatiue answer, yet by the meanes of Pope *Benedict* the ninth (at whose hands all things might haue bene obtained for money) they obtained their king againe, with libertie for him to marrie, and to procreate children. If monasticall vowes be lawfull, the loosing of the bands of monasticall vowes for money was not lawfull. This *Benedictus* the ninth is he of whom *Platina* writeth, that after his death his effigie appeared vnto a certaine man, horrible and monstrous, more like the similitude of a beast then of a man, which betokeneth the beastly conuersation of this unhappie Pope in his life time. The examples of late dayes that are recent in all mens memorie, of Lords, Earles, Dukes, Ladies, yea and of the Emperour *Charles* the fifth in his old dayes, who entred into monasteries and Nunneries, whether to leade or to conclude their life time, I passe ouer with silence. This was the glorie of Monkes, since the sixth hundredth yeare of our Lord

*Balens. Cent.
II. script.
Britan.*

*Hist. Magd.
Cent. II. cap. 6.*

*Platina, de
vita Pontif.*

Lord vntill our dayes, that Kings, Monarches, Popes, and mightie men in the world magnified their estate by repairing of old monasteries, building new Abbeyes, and bestowing great reuenues and rents vpon them: and sometimes, as is said, entring themselues into Monasteries, either to leade or to end their liues.

Monasteries also of late dayes became places of imprisonment, especially of noble persons, deiected from their former dignities: so that Pope *Christophorus* himselfe in the dayes of the Emperour *Lodouicus* the third, being deiected from his Papall dignitie, was thrust into a monasterie: *Unicum calamitosorum refugium*, as saith *Platina*, that is, the onely refuge of men who were in calamitie. *Constantine* the sonne of the Emperour *Leo*, thrust his brethren into a monasterie, rendring vnto them a iust recompence of the like inhumanitie that they had practised against their owne father. Likewise monasteries became places whereinto men entred to sorrow for by-past offences, imagining that by the strict obseruation of the rules of the Monasticall life, they might obtaine forgiveness of sinnes at the hands of God. *Paulus Cyprinus* Bishop of Constantinople before the second Councell of Nice, entred into a monasterie, and lamented for that he had consented to the abolishing of Images, in the Councell assembled by *Constantinus Copronymus*.

Monasteries turned into prisons.

Platina, de vita Pontif.

Hist Magd. Cent. 10. Cap. 6.

This *Paulus Cyprinus* was a man of a base, timorous, and feeble spirit, who neuer knew what the godly sorrow described by the Apostle *Paul* did meane, which causeth repentance to saluation not to be repented of, for he had great need to haue repented: this his repentance and his sorrow was not *μετάνοια ἀνελαιμένητος*, whereof *Paul* speaketh.

2. Cor 7. 10.

This battard glorie aboue specified, whereof Monkes reioyced, when the first ornaments were lost, did rather belong to the Conuentuall Monkes, then to the Anchorites. We reade not of kings who delighted to exchange their kingdoms with the solitarie living by themselues apart in the wildernesse, except *Suatacopius* king of *Moravia*, who being overcome in battell by the Emperour *Arnulphus*, he went to

Æneas Silu. Hist. Bohem. cap. 13.

*Damascen.
Historia.*

Note.

the wildernesse, wherein he continued vntill the day of his death, eating hearbes and drinking water, with greater contentment of minde then he liued before in the pleasures of his kingdom. As concerning *Iosaphat* King of India, of whom *Damascene* writeth, that he forsooke his kingdome, and went to the wildernesse, and exercised himselfe continually in reading and praying for the space of fise and thirtie yeares, it is but a fabulous narration, and the writer of it cannot cite so much as one approued Author for confirmation of his alledged Historie. But the purpose of *Damascene* is to confirme a lying narration with lying miracles, wrought at the sepulchres of *Iosaphat* sometime King of India, and *Barlaam* an Eremite, whose bones he alledged were transported by King *Barachias* out of the wildernesse into the countrey of India: but I leaue *Damascene* and these fables, and proceed.

Note.

Vnder the shadow and colour of all this counterfeit glory about mentioned, from the fixe hundredth yeare of our Lord vntill our owne time, horrible abominations haue bene hatched, so farre surpassing the defections preceeding the fixt and seuenth hundreth yeares of our Lord, as the darknesse of the Winter night goeth beyond the darknesse of the Sommer night: beside the doctrine of Images, whereof Monks were the principall authors. Yea, and *Paulus Cyprius*, before he could procure the gathering of the second Councell of Nice entred into a Monastrie, as it were into the shop and office house of Satan, and with his vntimely sorrowing, moued the Empresse *Irene* to gather the Councell aforesaid. But beside this (I say) Monkes were the first forgers of the doctrine of Transsubstantiation: for *Damascene* expressly writeth, *ὅτι αὐτὸς ὁ ἄρτος καὶ ὁ οἶνος μεταποιεῖται εἰς σῶμα, καὶ αἷμα θεῷ*: that is, the very bread and wine are changed into the bodie and bloud of the Lord. And againe he saith, *καὶ ἐστὶ τὸ πρὸς ὁ ἄρτος, καὶ ὁ οἶνος. τῷ σῶματι, καὶ αἵματι τῷ χρί: μὴ γένοιτο, ἀλλ' αὐτὸ τὸ σῶμα τῷ κυρίῳ παθεῖμενον*: that is, the bread and the wine are not a figure of the bodie and bloud of Christ, but the verie Dei-fied bodie of our Lord. This error was
received

*Monkes the
forgers of the
doctrine of
transsubstan-
tiation.*

*Damascen. de
Orthodox fid.
lib. 4. cap. 14*

receiued, despersed, and propagated, the more willingly in monasteries, because it was forged by the braine of a Monke. Likewise the doctrine of the merite of mens workes, euen such workes as are superstitious, and not commanded in the Law of God: this doctrine (I say) as a banner displayed against the merits of the sufferings of Christ, was chiefly spread out in Monasteries, where in great and legible letters they made their opinion knowne to the world, *ORDO SERVATUS DUCIT AD VITAM*, that is, the keeping of order (to wit, Monasticall rules) leadeth to life. Other points of erroneous and corrupt doctrine, whereof they are not the first inuenters, they are the principall propagators: as namely, prayer for the dead, & the opinion of Purgatorie: these errors inuented of old, had died long ago as the fires of *Aetna* and *Vesuvius* haue done, if the fables of Monkes (daily renewed) had not bene like vnto fewell, entertaining the flame of foolish opinions.

*Monkes the
propagators of
errors.*

The vile and vnchaste conuersation of Monkes, from the fixe hundredth yeare of our Lord vntill our time, who so vndertaketh to describe, vndertaketh an vnnecessarie worke, as they did who of old commended *Hercules*, whom no man did reprove: euen so they, who presume to describe the vnchastitie of Monasteries and Nunneries, they spend time in vaine, to proue that thing which no man can denie: yea, and their owne speeches containe a confession of the guiltinesse of vnchast liuing. When any of their number is deprehended in whoredome or adulterie, they do not aggrauate this fault as a shame and dishonour done vnto their holy Order, but rather extenuate the horreur of sinne, saying, it is better to be a secret whore-monger then an open Heretique. The commendation that the Poet *Nigellus* giueth to the Nunnes of the Gilbertine order in our neighbour countrey, is but slender: namely this, that when they were aged they left off bearing of children. This order began in England, anno 1140.

*Their vnchast
conuersation.*

Simil.

Note.

The Monkes and Nunnes of our owne countrey, where they were best knowne, they were the worst liked: and they

Psal. 5. 6.

Phil. Magd.
Cent. 10. cap. 6.

Note.

The burthen of
Monkes.

they might haue suffered a triall of any persons, except of neighbours, and such as knew them well. In other countries, albeit the filthines of an vnchaste life was couered with lesse transparent veiles, yet God is like vnto himselfe, and he hateth the workers of iniquitie. Let Saint *Adonei* a Monke of Roan be an examplarie type of the maners of many others, who when he fell ouer the bridge in the night time, and was drowned in the water Seane, the good and euill Angels stroue for his soule, because it was to be doubted whether his foot-steps led to the Church or to his harlot: and in the end the dicision of this controuersie was referred to *Richard* Duke of Normandie. It appeareth by this fable, inuented by Normand Monkes, that their purpose was, not onely to excuse the villanie of *Adonei*, and to count him a Saint, but also to encourage themselves to lasciuiousnesse, because the good Angles would strue for the soule of a villaine who was cloathed with an holy Monkish habite, and at last the decision of the controuersie must be referred to some mortall man: not vnlike vnto *Paris*, who was more fauorably inclined to *Venus*, then he was either to *Iuno* or *Minerva*.

Now it is time to speake of the multiplied number of the orders of Monkes, not to make a perfect rehearsall of them, but to let the Reader vnderstand, that the world groned vnder the charge of an heauie burthen, which they were neither willing to shake off, nor able to beare; and besides the multiplied number of the branches of the *Augustine* and *Benedictine* orders aboue specified, other orders also sprang vp, such as the order of the Charterhouse Monkes, whereof *Bruno* a man borne in Colne was the author, anno 1080. It is rumored that a certaine man in Paris died, who was renowned for the honestie of an vnreproueable life: notwithstanding after his death, in audience of the people who were assembled to performe the last funerall dutie to him, he sate vp in the beere, and vttered terrible words, that he was accused, and in the righteous iudgement of God condemned. *Bruno* was present, and heard these tragicall words, and said vnto the people, if so be that this man be condemned, it is not possible

possible that any man can be saued, except he renounce the world: and so being accompanied with a few followers, he went into a wildernesse neare to Gratianopolis, and was the author of a new order of the Charterhouse Monkes, whose continuall abstinence from flesh, vnmanly silence, and purging with fire the foot-steps of women, was in their opinion a renouncing of the world. If this be true, the people of Æthiopia called *ἡθιοποι*, haue renounced the world, and are nearer to the kingdome of God then the Charterhouse Monkes.

*The Original
of the Charter-
house Monkes.*

By the like Diabolicall inuention the order of *Catherina de Senis* was found out, anno 1455. The markes of Christs sufferings, the spousing Ring she receiued from Christ, with foure pretious Pearles of inestimable value, the emptying her bodie of her owne heart, to the end the heart of Christ might be thrust in place of it: what are all these forgeries, but as the filthie exhalation of a stirred mire of vncleanness? yet are these fables published to the world, in that booke laden with lies, called *Chronica Chronicorum*: yea, and this woman was canonized by Pope *Pius* the second, anno 1470. And the order of Saint *Catherine* was receiued amongst other holy orders. *Hospitalarij*, *Templarij*, *Teutonicj gladiatores*, are reckoned amongst orders of Monkes; yet was their employment more in defending Christians from the iniurie of Infidels, then in reading, praying, or any other spirituall exercises. What became of these *Templarij* after they were dispersed throughout *Europe*, and whether they were iustly or vniustly cut off all at one time, by the ordinance of *Clemens* the first, in the Councell of Vienna, I omit to speake: but whether they had bene guiltie or innocent, it was but small clemencie in Pope *Clemens* to giue out a sentence of death against so many, before they were warned, heard, and sufficiently conuicted of faults laid vnto their charge.

*The Original
of the order of
Catherina de
Senis*

*Chronica Chro-
nicorum.
Note.*

The orders of Carmelites, who dwelt vpon mount Carmell where *Elias* prayed, and of *Camaldinenses*, *Ioannites*, the order of white Monkes, of the holy Trinitie, of *S. Clara*, of Penitentiaries and scourgers of themselues, of Cross-bearers, and

1. Kings 18.

42.

*The order of
Carmelites
&c.*

and Star-bearers, of Minims, of Bonhomes, of Penitent sisters, of Saccis, of Bethlehemites, of the seruants of *Marie*, of Georgians, & many more. This multiplication of orders declareth, that there was greater care amongst late Monkes, to find out some dissimilitude of habite and ceremonies among themselves, then to conforme themselves to the similitude of Christ.

Note.

The orders of
Franciscans &
Dominicans.

The orders of the Franciscans and Dominicans ouerspread the world about the 1200. yeare of our Lord: their number in short time was mightily increased, so that the Franciscans reioyced that there were found of their order in diuerse nations two thousand, one hundreth, fourescore and six monasteries. And the Dominicans numbred foure thousand, one hundreth and fortie sixe monasteries in Europe, all professing their order, as *Creccelius*, sometime an Augustine Monke reckoneth. These were like to the frogs of Egypt, whose number made them to be fearefull: and like vnto the Grasshoppers of Egypt, which did eate the residue that remained, and escaped from the haile. These were like vnto mothes in a garment, like myce in a barne, like caterpillers amongst corne, and rust in mettals, so offensive vnto the world, that the people groned for the oppression of begging Friers. The Dominicans followed the rules of the Augustine Monkes: and this is the cause wherefore *Creccelius*, of whom we spake before, reckoneth not the Dominicans as one of the principall stockes and rootes from which other orders as branches did proceed. Both these orders of Franciscans and Dominicans had their allowance and confirmation from *Innocentius* the third, who dreamed that the Church of Lateran was bowing and inclining to fall, and that Saint *Frances* and Saint *Dominicke* set to their shoulders, to vphold the decaying Church of Lateran. What wonder is it, that these orders teach a doctrine of lyes and dreames, whose confirmation could not be obtained, vntill Pope *Innocentius* the third dreamed that these two did vphold the Church of Lateran? In the Sermons of the begging Friers Saint *Frances* is extolled with excessive praises, as if by long fasting, earnest prayers, and deepe meditations, he had bene counted worthy to see celestial,

Exod. 8. 6.

Ibid. 10. 5.

Simil.

A foolish
dreame.

celestiall visions, and to be marked in hands, feet, and side, with the markes of the sufferings of Christ. Notwithstanding of all these Hyperbolicall praises, in the verie beginning of his deuotion, he began at theft, and stole money from his father, and gaue it to a Priest, to helpe the reparation of the Church of Saint *Damian*. And for this cause his father tooke him, and did beate him with manie stripes. In somuch that they who do pleade Saint *Francis* cause, deny not that he tooke away his fathers money, neither do they deny, that for this cause he was chastised by his father, but they call the foresaid chastisement persecution. Note.

The Monkes and Friers of the order of Saint *Dominicke* do attribute vnto him, both in his life-time and after his death, the working of so many and so great miracles, as if it were their purpose not onely to preferre him vnto Saint *Francis*, but also to equall him to Christ and to his Apostles. Notwithstanding his greatest deuotion was in beating himselfe thrise euery night with an iron chaine, partly for his owne sinnes, partly for the sinnes of other men who were aliue, and partly for the sinnes of those who were in purgatorie. This fact (I say) was as foolish and derogatorie to the honour due to Christ, and to the merites of his sufferings, as any thing that was done by that notable foole Saint *Francis*. Hist. Magd. cent. 13. cap. 10

The latest orders, such as the *Iacobins* and *Capuchins*, are but branches of the *Franciscane* and *Dominicane* orders, and are famous, as *Erostratus* was, rather for euill then for good. The *Capuchins* are fine trumpeters, to proclaime warre-fare against the Citie of God: and the *Iacobins* are souldiers of Satan, to put hand to worke, and to fight against the Heauen, in not sparing the annointed of God, and him who was annointed with that celestiaall oyle that came from aboue, as they themselves and others of their Religion do affirme. The Iacobins.

Concerning the *Iesuities*, who may more properly be called *Layolites* then *Iesuities*, because they walke rather in the foot-steps of *Layola* the author of their sect, then in the foot-steps The Iesuities.

Epist. Jude. 11.

A comparison
betwixt the
Apostles and
Iesuites.Chastitie vow-
ed by all
Monkes.

Heb. 13. 4.

steps of Iesus, who neuer taught any man to foollow the way of *Caine*, as they do: but *Layola* was a souldier, and delighted in shedding of bloud. Of them (I say) I am in doubt whether to call them an Order or not: for the old *Enigma* is reuiued in them, *Vir, non vir, percussit, non percussit, lapide, non lapide, anē, non auem, super arbore, non arbore*: that is, a man, not a man, stroke, did non strike, with a stone, not with a stone, a foule, not a foule, vpon the tree, not vpon the tree. Euen so the Layolits may be called an order, & not an order, because they will not be bound vnto a certaine habite, as a distinguishing note, separating them frō other orders, lest by their habit they should be discovered, and made knowne to Princes, against whose estate they trafficke with most treasonable attempts: neither will they containe themselues within their owne bounds, but counterfeit the Apostles, with a preposterous imitation, called by the Græcians κακομιμία. The Apostles were the Ambassadors of Christ, the Iesuites are the ambassadors of the Antichrist: the Apostles endeououred to set vp the Throne of Christ by preaching the death of Christ, the Iesuites endeavour to repaire the losse of the Antichrist, with y slaughter of Christian Princes. O generation of vipers! the brood already conceived in their venomous breasts, will be their destruction, as it is the destruction of the feminine Vipers: but I leaue a discription of their bloudie attempts to others, who haue better knowledge of the profundities of Satan, more clearly manifested in them then it was of old in the ten persecuting Emperours.

To all these fore-mentioned orders, one thing is common, they are all obliged and bound by vowes of chastitie, pouertie and obedience, euery one to the attendance of his owne order. The Layolites haue added the vow of temperancie, without which it is hard to keepe chastitie. The vow of chastitie is good, prouiding that matrimoniall chastitie be included vnder the generalitie of the word Chastitie, seeing that marriage is honourable among all, and the bed vndefiled. But the vow of Virginall chastitie is the sacrifice of fooles, as if a man would vow to be a Preacher, before he were persuaded

swaded that God had vouchsafed vnto him the gift of preaching: Euen so it is a foolish thing for any man to binde himselfe by a solemne vow to Virginall chastitie, before he be fully perswaded, that God hath vouchsafed vnto him that rare gift. Simil.

Vnder pretence of the vow of Pouertie, a number of Monkes, especially Abbots, Channons, and Capitularie Monkes, as it were Bishops chiefe counsellors, haue heaped vp infinite riches, and in pompe, wealth, ciuill preheminance, and splendour of worldly magnificence, haue surmounted Earles, Lords, and Barons, in many countries: and in the meane time they were but an nest of idle bellies, keeping for a fashion seuen canonicall houres, which they spent in reading and singing (oftener by their substitutes then by themselves) as if they had bene called Canonici, for keeping Canonicall houres, and not for studying holy Canonicall Scripture, to the end they might be able to interpret it to the vtilitie of others. Note.

Concerning the vow of Obedience kept in all orders, but more strictly amongst the Layolites then all the rest, the commandement of God should haue bene obserued, wherein the authoritie of the father must be regarded, in such sort that if he ratifie not the vow of his young daughter, remaining as yet in his house, then her vow is vndone, and cannot stand. Euen so the vowes that mortall men do make in earth, if they be not ratified by the allowance of our heauenly Father, they are vndone and cannot consist and stand. Notwithstanding the commanders amongst the Layolites will trie the obedience of their disciples in matters vn honest, vncomely, vngodly, and diuellish: such as to wallow in a filthie mire, if so it please the commander to enioyne: and to violate the commandement of the Phisition, in rubbing that thing outwardly vpon the bodie which the Phisition commanded to be eaten by the diseased person; and in drinking that liquor of oyle wherewith the Phisition appointed the bodie to be annointed. Also in commanding their disciples to kill Christian Princes. Hath God kept silence in his blessed word

Psal. 105. 15.

word, and by it given a secret allowance to such vngodly commandements? Reade the Scriptures of God, wherein he forbiddeth to touch the annointed of the Lord: but they haue touched the annointed of the Lord, euen betwixt the porch and the altar, not ashamed to defile their holy sacrament of auricular Confession, with treasonable consultations against the annointed of the Lord.

To conclude, The orders of Monkes from appearance of commendable beginnings, hath degenerated so farre, that they who seemed to be starres fixed in heauen, and shining with the splendour of celestiaall light, in the end they are become busie-bodies, practisers of treasons vnder colour of late inuented sacraments, whom the Lord in his owne time with the tempest of his wrath will scatter as dust, and no man shall be able to gather them againe.

THE



THE XIII. TREATISE.

Of mans Free-will.

THE ARGUMENT.

I. Concerning the heresie of the Pelagians, attributing power to mans Freewill to keepe the commandements of God. II. Concerning the estate of mans Free-will before his fall: wherein it differeth from the estate of mans Free will after the resurrection. III. Concerning the estate of mans Freewill after his fall, where the arguments of Pagans and heretickes maintaining Free-will to good, are clearly answered. IIII. The estate of mans Free-will after regeneration. V. Augustines opinion concerning Free-will. VI. A threefold admonition very needfull for such as delight in the reading of ancient Fathers.



Such is the corruption of mans nature, that we seeke without our selues the fountaine of all euill, and within our selues the fountaine of all good, whereas good reason requireth, that we should transferre the cause of all iniquitie and infirmitie vpon our selues, as the forlorne sonne did, who blamed none because of his pouertie, nakednesse, and contemptible estate, but himselfe, who had in most prodigall manner wasted his fathers goods; and on the other part, we should seeke the fountaine of all good things in God. For as all waters haue their beginning from the Ocean sea, and yet powre their waters into the same, euen so all good gifts come from the Father of lights, and they should be vsed to the aduancement of his glorie.

*The cause of sinne is in our selues
Luk. 15. 21.*

*God the fountaine of goodnesse.
Simil.
Iam. 1. 17.*

No heresie in the fifth CENTVRIE aduanced the freedom of mans Free-will with so excessiue commendations, as the heresie of the Pelagians did; attributing power thereunto to fulfill all the commandements of God, albeit more

The heresie of the Pelagians.

*August. de
natura &
gratia, cap 53.*

*How we may
be reconciled
to God.*

Luk 15. 17.

Note.

Note.

*The order of
this Treatise.*

*The estate of
mans Free will
before his fall,
not so sure as
his Free will
after his re-
surrection
shall be.*

easily and better, being supported by the grace of God, then otherwise: but in so doing, as *Augustine* writeth, they did nothing else but hinder the worke of their owne saluation: for nature being wounded, sore vexed, and the abilitie of it lost, it hath more need of a true confession then of a false defence. But to the end that we may be truly reconciled to our God, let vs fixe our eyes vpon two things: First vpon our own indigence and miserie: and next, vpon the abundance of the Lords mercies and compassions. For the sense of miserie onely reduced not the forlorne sonne vnto his fathers house, but with it was ioyned a consideration of the goodnesse of his father.

In this treatise when I endeavour to proue the imbecillitie of mans nature to do good, I wish no man to open one of the eyes of his mind and to close the other: for the sight of our owne miserie without a consideration of the Lords mercie, can worke nothing in vs but desperation.

In this question, if Phylosophie were layed aside, and our cares were patent to the instruction contained in Gods holy Scriptures, doubtlesse we should know God and our selues better then we do. But when both the teacher, and likewise the auditours are accurate Phylosophers, I can find few of the Grecian Bishops who can abstaine from the word *αὐτεξέσιν*, which signifieth Free-will. For the desire they haue to draw Phylosophers to the kingdome of God, they giue too much to nature: but holy Scripture is the true measuring line of the house of God, wherunto if we firmly adhere, and comprehend the right meaning of it, we shall not be deceived.

Now to keepe some order in this Treatise, three things (God willing) shall be intreated: first, what was the estate of mans will before his fall: secondly, what is the estate of mans will after his fall: thirdly, what is the estate of mans will after his regeneration. As concerning the estate of mans free-will before his fall, no man maketh question but *Adam* had a free and bent inclination to good: which inclination to good, notwithstanding it was well set, and bent to good, yet it differeth from the free-will whereunto we shall be re-

stored

stored at the blessed appearance of our Lord Iesus Christ. In this respect, because the Free-will of man was in the custodie of nature at the first creation, but at the second appearance of Christ, yea, and after our regeneration also, it is in a surer custodie, to wit, in the custodie of grace: therefore it cometh to passe, that albeit a man fall from the first estate of his creation, yet at the latter day he cannot fall, because his Free-will is in a better custodie then it was in before. Yea and after our regeneration, albeit we haue an inclination to fall, and to wander, and to depart from our God, yet the mightie assistance of Christ, into whose hands the custodie of our Free-will is committed, may suffer vs to be moued, but not to be remoued from his eternall truth, and from our sure foundation.

Note.

Now before we leaue speaking of the estate of our first creation, let vs remember that remarkable sentence of *Augustine*, *Sed quia nos creauit, ita simus grati, ut non simus, quia sanat, ingrati*: that is, because he hath created vs, let vs be so thankfull, that we be not vnthankfull, because he hath healed vs. The good estate wherein God first created vs, should not empaire the goodnesse of God in our regeneration, but rather amplifie and increase the same. Like as when God builded vp the tabernacle of *Dauid* that was fallen, and made it large and ample by the calling of the Gentiles, no man had iust occasion to extenuate the glorie of the second worke in respect of the glorie of the first worke: euen so let vs so talke of the estate of mans first creation, that we be not found vnkind to Christ for the worke of our regeneration.

August. de natura & gratia, cap. 34.

Act. 15. 16.

Similitude.

The estate of mans Free-will after his fall is not to be doubted of, if so be our eares be not locked vp from hearkening to the voyce of God speaking to vs from his holy Sanctuary: for it is said in the booke of the Psalmes, that *The Lord looked downe from heauen vpon the children of men, to see if there were any that would understand and seeke God.* and in the the next verse he saith, *All are gone out of the way: all are corrupt, there is not one that doth good, no not one.* In these two verses the corruption of mans nature after his fall is viterly

The estate of mans Free-will after the fall.

Psalm. 14. 2. 3.

condemned in so much that in our vnderstanding there is nothing but horrible darknesse, and in our will and affections nothing but an inclination to euill. Who dare now stand vp and be a proctor for a sinfull nature, corrupt in all the faculties thereof, according to a definitiue sentence pronounced by the mouth of God from heauen? But what shall we say, if the sight of man set against the bright lampe of the Sunne be soone dazled? euen so, the vnderstanding of man is foolish and weake when it contendeth against the wisdom of God reuealed in his written word.

Note.

Arguments of
the Pagans
proving Free
will, answered.
Objection.

But now to enter into an examination of the arguments of men, who will needs prooue that there is some good in nature, euen before regeneration. First the Pagans began to argue in this cause, affirming that like as the flesh of Christians was flesh indeed, and their corne was corne indeed: euen so, the flesh of them whom they called heathen people was flesh indeed, and their corne that grew in their fields was corne indeed: and in like manner (say they) the vertues of the Gentiles were vertues indeed as well as the vertues of Christians, and not things that had a vaine shew, and similitude of vertue, but were not vertues indeed. To this argument Saint *Augustine* answereth, that the case is not alike. For the flesh, cornes, &c. of the Pagans is flesh and corne indeed, because they are the worke of the creation of God, as well as the flesh and cornes of Christians, but the vertues of Pagans are the workes of a corrupt nature, and not the workes faishoned in man by the operation of the holy Spirit: and therefore they seemed onely in outward appearance to be vertues, but were not vertues indeed. Yea I dare boldly affirme, that like as the bodie of *Adam* when it was faishoned of the dust of the earth, it was altogether senslesse vntill it pleased God to breath life in his face: euen so al the actions of man, how pleasant soeuer they seeme to be, yet are they vterly naught, vntill it please the Lord by the Spirit of regeneration to renew a man according to his owne likenesse.

Answer.

Gen. 2. 7.

Similitude.

The heretiques
arguments
answered.

The arguments of Heretiques are no lesse friuolous then the argumens of Pagans. For they argue from the commandement

dement to a possibilitie in mans nature to obey the cōmandement: but this forme of reasoning vsed by Pelagians and other heretiques, is as foolish, as if a man should say that *Lazarus* had a naturall power to rise out of the graue, because Christ said, *Lazarus rise*. Yea rather, he who bade him rise, gaue him also power to rise. Yea and *Augustine* in the booke *de correptione & gratia*, accuseth heretiques for not conferring Scripture with Scripture, whereby they might attaine to the true meaning of it. In some places of Scripture a commandement is contained, in other places of Scripture there are threatnings against the violators and breakers of Gods commandement: and againe there are formes of prayers in holy Scripture, teaching vs to craue grace of God to performe his holy Commandements. In the Commandement God teacheth vs what we ought to do. In the reproofe and threatning God teacheth vs in whose default his Commandement is not kept, to wit, in our owne default. And in the formes of prayers contained in Scriptures, we are taught that it is God alone, who can furnish vs with grace and abilitie to performe his holy Commandements. Now he is a foolish man, who so fixeth his eyes vpon the Commandement, as if there were no more in Scripture but onely a Commandement: and who gathereth that conclusion from the Commandement which directly floweth from the prayer, as when the Lord commandeth vs to turne vnto him: and againe, the Prophet saith, *Lord turne vs vnto thee*, it is the prayer and not the Commandement, whereof we should collect the abilitie we haue to obey the Commandement, namely, through the grace of God, who can worke that same thing in vs which he craueth at our hands.

Moreouer let vs consider, that albeit a man by nature had power to fall, yet when he was fallen he had no power by nature to rise againe, because that by his fall he hath lost the power whereby he was wont to stand: as *Augustine* illustrateth by the cleare similitude of a man who killeth himselfe: he destroyeth, in slaying of himselfe, the very naturall actiuitie and vigour whereby he was able to slay himselfe, and there-

Ioh. 11. 43.
August. de
correptione &
gratia, cap. 3.

Note.

Hos. 14. 2.
Ierem. 31. 18.

August. En-
chirid. ad
Laurentium.

fore he saith, *Homo male utens libero arbitrio, & se perdidit & ipsum*, that is to say, Man by abusing Free-will, lost both himselfe and it. And truly when we enter in a deepe consideration of the powers of nature to do good before it be renewed by the grace of God, we are compelled to say Amen to holy Scriptures, that *All the cogitations of the heart of man are only euill continually*. Yea, our nature after the fall is like vnto that barren rocke *αἶξ*, from which the Ægean sea hath the name; as farre off it hath the similitude of a goate furnished with hornes, but when men do approach nearer, it seemeth to be an Isle, and in the end it is found a bare and stonie rocke, without harbour to men or pasturage to beasts. Euen so nature after the fall of man, and before it be renewed, is more barren, and voide of the sap of grace, then our cogitations can comprehend.

Genes. 6. 5.

Simil.

The estate of
mans free wil
after regener-
ation.
Rom. 6. 12.

Ioh. 8. 36.

Rom. 7. 3.

Similitude.

Rom. 6. 22.

But the estate of mans will after his regeneration is also to be pondered. If sanctification begun (albeit not perfected in vs) be a freeing of vs from the dominion of sinne, then he who is sanctified in part, is also freed in part, and albeit this libertie which we haue by regeneration be not perfected in this world, yet is it a true libertie, as Scripture speaketh, *If the Sonne of man make you free, then are ye free indeed*. Of these grounds it may be inferred, that the man whom the Spirit of Christ hath renewed, he is no longer a slaue and seruant to sin, but he is the free man of God, and beginneth to haue an inclination bent to good. The combate that he hath betwixt the flesh and the spirit, is no sufficient reason to denie the Free-will of the renewed man. For like as a man whose feete haue bene fastened in fetters, if the fetters be broken, and he set at libertie, albeit he yet still traile after him a peece of the chaine wherewith sometime he was fastened, no man can denie but he is a free man. This freedome of the regenerate man containeth no commendation of nature, but of the grace of God whereby it is wrought, and therefore when the Apostle speaketh of it, he chuseth rather the passiue then the actiue phrase of speaking, in these words, *Νυνὶ ὁ ἴλευθε ἀπὸ τῆς ἀμαρτίας*, that is, *But now being freed from sinne*, &c. in which
passiue

passive forme of speaking mans corrupt nature is not commended, but the grace of God, whereby it is freed from the dominion of sinne.

It is to be marked, that *Pelagius* himselfe who was the principall authour of this heresie, that a man by nature had power to fulfill all the Commandements of God, yet would he not seeme to be an enemy to the doctrine of grace: for he said, that God of his free fauour had vouchsafed vnto man such a nature as had possibilitie to obey the Lords Commandements. And the proud Pharisee who went vp vnto the Temple to pray, and had confidence in his owne workes, rather then in the mercie of God, yet would he not seeme to be an enemy to the doctrine of grace. For he saith in the first words of his prayer. *ὁ Θεὸς εὐχαριστῶ σοι ὅτι ἐκ ἐμὴ ὁσίων ὁ λαὸς τῶν ἀνθρώπων* &c. that is, *O Lord I thanke thee, that I am not like vnto other men.* And the Papists in our dayes will not seeme to be enemies to the doctrine of grace: for they attribute two honours vnto the grace of God. First, that by it the sleeping powers of nature are wakened: Secondly, that after the wakening, grace supporteth and strengtheneth nature in doing of good. What needeth such capitulations with God, as if we were ashamed to giue vnto him the whole praise of the worke of our regeneration. Yet is it not of our first birth, but of our second birth that the Prophet speaketh when he saith, *He hath made vs, and we haue not made our selues:* for he is speaking of that birth whereby we are made sheepe of the sheep-fold of God. I thinke we shall do well to follow the example of *Dauid*, and to make no capitulation with God, in parting stakes with him (as we speake) and attributing somewhat to nature, and more to grace, but with *Dauid* attribute all the honour both of our generation and our regeneration to the free grace of God.

When we are called *συνεργοὶ τοῦ Θεοῦ*, that is, fellow-workers with God, this is not spoken to impaire a jot of the full commendation of the grace of God, or to attribute any thing to nature, but rather to amplifie the grace of God, whereby he hath renewed vs. For first he hath made vs sheepe of his

*August. de
natura &
gratia, cap. 51.*

Luk. 18. 11.

*Two honours
attributed by
the Papists
to Gods
grace.*

Note.

Psal. 100. 3.

1. Cor. 3. 9.

fold, who before were foxes and wolues, and strangers from the couenant of God. Then after he hath made vs sheepe, he makes vs voluntarily to follow him as a shepheard, who presenteth vnto his sheepe the boughes of greene trees, wherein they delight, and maketh the sheepe voluntarily to follow him: but if the same shepheard should present these same boughes of greene trees to Foxes and Wolues, would they follow him? No, in no wise, because he cannot change their sauage nature, and make foxes to be sheepe: but the great shepheard of our soules he hath changed our nature, and of foxes he hath made vs sheepe of his owne fold. Now when he maketh vs voluntarily to follow him, who shall haue the praise? whether nature, or he who hath changed nature? Let the superabundant grace that changeth nature haue this praise also, that by that same grace he maketh vs voluntarily to follow him, and so the word *σωτηριοι* praiseth not nature, but the grace of God, who hath changed nature.

The citing of Fathers is an infinite and an endlesse thing, and the Pelagians for their defence of their bad opinion concerning the Free-will of man, not onely cited the testimonie of *Lactantius*, but likewise the testimonies of *Hilarius*, *Ambrosius*, *Chrysostomus*, *Hieronimus*, and of *Augustinus* himselfe. If all the rest had bene aliue as well as *Augustine* was, when he wrote his booke *De natura & gratia*, they could haue freed their bookes from the false glosses of heretiques as well as *Augustine* doth in his booke *De natura & gratia*: for he had written of sinne, *Non ei cedatur, & non peccabitur*, that is, Let vs not yeeld vnto it, and we shall not sin. This place the Pelagians wrested to the confirmation of their heresie concerning Free-will, but when *Augustine* discovered the sence and meaning of his owne words, the Pelagians had cause to be ashamed; for *Augustine* spake of a sinner as one would speake of a diseased person. Firrst, he is sollicitous that he be not sicke: next if he fall sicke, how he may be soone cured. Euen so *Augustine* spake of sinne that it might be eschued, either one way or other. Before it be

*August. de li.
bero arbitrio,
lib. 3 cap. 18.
cap. 68.*

com-

committed let vs say, Lord leade vs not into temptation: *August. de natura & gratia, cap. 57.*
 and after it is committed let vs say, Lord forgiue vs our sinnes. In speaking that sinnes might be eschued, he spake not of the power of mans Free-will, but of the manifold powers of the grace of God, continually attending and watching ouer vs: yea, and he protesteth, that when he speaketh of the Free-will of man to do good, he speaketh of that Free-will which man had before his fall, and the will that a man hath to do good after regeneration: they who are well acquainted with the writings of *Augustine*, they know that he calleth it rather *liberatum* then *liberum*, that is, freed rather then free. And in a word to satisfie them who delight to reade the workes of *Augustine*, who writeth more of Free-will then any other Father doth, in respect he had a combat not onely with the Pelagians, who extolled the Free-will of man out of measure, but also with the Manichean heretiques, who affirmed that a man neuer had Free-will, no not in his first creation, but that he was of necessitie bent to euill, in respect that his bodie was made of the substance of the Prince of darknesse. Now (I say) to satisfie them who reade *Augustines* works, his opinion is, that whatsoeuer can be spoken of Free-will after the fall of man, it belongeth to the honour and commendation of the grace of God, and not of nature: because it is the worke of the grace of God, that a man after his fall conuerteth to God, and it is likewise a worke of the singular grace of God, that man after he is conuerted, constantly perseuereth in Gods feare vnto the end. *Augustines opinion of Free-will.*
 Ler grace haue these two honours, that by it we come to God, and by it we are likewise preserued from back-sliding againe from God, and then let these fine aduocates of mans Free-will say what they list. They seeme in outward shew to commend mans Free-will, but indeed they are commending the grace of God. *August. de dono perseuerantiae, lib. 2. cap. 7.*

But now possible I am tedious to others, like as others haue bene tedious to me, in citing many testimonies out of ancient Fathers, to whom credit should be giuen onely so farre as they agree with the doctrine of the holy Scriptures.

In

Lev. 24. 17.
Exod. 21. 2.

In sacred Scripture the Free-will of man is vsually opposite vnto the grace of God, as when God threatneth that he will proclaime a libertie to his people, who would not permit their brethren to go free after sixe yeares seruice, according to Gods commandement. This libertie to do their owne will, because they would not be subiect vnto the will of God, was a curse, drawing with it many other plagues of God, such as the sword, the pestilence, and famine. And in like manner the Prophet *Zacharie* threatneth against the obstinate Iewes who should refuse to be obedient to the great Shephard the Lord Iesus, *That he would feed them no longer, but that which dyeth, let it dye, and that which perisheth let it perissh, and let the rest of them euerie one eate the flesh of another.* These places of Scripture do clearly declare, that the greatest curse that euer seized vpon a man, is to be gouerned by his owne naturall and corrupt will. But when the will of man is renewed by grace, then it loses the owne wonted name, as women do, who are called by the names of their husbands, euen so our will being subiect to the will of God, this forme of gouernment in Scripture is not called the gouernment of nature, but of grace.

Zachar. 11. 9.

Rom. 7. 6.

Rom. 7. 21.

Yet let vs remember the very regenerate man, who is a free man indeed; notwithstanding in such powers of his soule wherein he is not renewed, but left to his owne nature, in those powers he is but a seruant, and carried captiue by the law of sinne in his members, as the Apostle speaketh. If it be so, what shall be said of him who is not renewed at all, he hath a free and bent will to sinne, but he hath no freedome to do good, because he is fast locked in the bands of Satan, and the time is not yet come wherein the Sonne of man will put hand to worke to loose these bands, and to set him at libertie; so that we may iustly say of the time preceeding our regeneration, that we are more slaues then the seruants who are bought with money: for albeit their thraldome be great, yet in heart and minde they both loue and desire libertie, but a man before his regeneration hath not so much as one cogitation of his heart desiring the libertie of the sonnes of God.

Note.

Can

Can any man in this subiect speake more truly, or more iudiciously then the holy Apostle *Paul*, who was taught immediately by Christ, who saith, *I know that in me, that is in my flesh, there dwels no good?* The Apostle when he wrote these words, was regenerated, and consequently spirituall, except onely that God suffered the roote and remainders of sinne to abide in him for the exercise of his faith. If there was no good in this flesh which remained in *Paul* after his regeneration, what good was in *Paul* before his regeneration, and when he was altogether fleshly? Let no man strue against the light of God manifested in holy Scripture. Like as the least of all the starres in heauen shineth more brightly then the greatest fire that euer was kindled in the earth: euen so any one place of Scripture wherein this argument is intreated, what power man hath to do good in his first creation, and after his fall, and after his regeneration, is a surer ground to leane vnto then the writings of ancient Fathers, how learned soeuer they seeme to be.

Rom. 7. 18.

Simil.

I will conclude this treatise with a threefold admonition to them who are diligent readers of ancient Fathers. The first is, that they consider diligently against whom they write. Secondly, that they consider of what kind of Free-will they write, whether it be of a Free-will before the fall or after the fall. Thirdly, if there be any infirmitie in Fathers, as there was in *Aaron*, who agreed to the fashioning of the golden Calfe, then consider what was the ground of this their approuing, and whether they did it heartily, or sore against their hearts, for a desire they had to eschue the scoffing and rayling scoffes of Phylosophers, who said, that if men had not Free-will, then were they inferiour to beasts, then was the order of nature inuerted, and all things turned vpside downe, as though he who sinned should haue no blame for his sinne, because he had no Free-will to chuse the good and to refuse the euill. These grounds being layed, I am certaine that a iudicious Reader, when he readeth the writings of *Pighius*, and the testimonies he citeth out of *Ireneus* and *Tertullian*, he may easily find that they write against *Cerdon*, *Marcion*, and *Valentinus*.

A threefold admonition.

1.

Exod 32. 2.

Pighius

tinus,

sinus, who attributed the euill that was in man to his creation and to his Maker: and they on the other part answering most pertinently, they declare that man in his first creation had Free-will, and consequently sinne should not be imputed to the creation of man, but to his defection from the first estate of his creation.

2.

Secondly, consider of what kinde of Free-will Fathers write. *Augustine* disputeth both against the Manicheans and against the Pelagians: but when he disputeth against the Manichean heretiques, he prooueth that a man in his first creation had Free-will, and consequently the blame of mans bad inclination should not be referred vnto his Maker: but when he reasoneth against the Pelagians, who extolled out of measure the powers of mans nature, he writeth of the estate of nature after the fall: and he who vnderstandeth not aright of what kind of Free-will *Augustine* is writing in his bookes against the Manicheans, and in his bookes against the Pelagians, he will thinke that *Augustine* is repugnant vnto himselfe; which inconuenience *Augustine* prudently foreseeing, in his bookes of his Retractations, giueth this warning aforesaid to the Readers of his bookes.

August. Retract. lib. I. cap. 9.

3.

Thirdly, the Grecian writers who seeme in the word ἀντιθέσιν to countenance Free-will euen after the fall, such as *Nazianzenus*, *Basilius*, *Chrysostomus* and others; this I say they did onely to eschue the scoffing speeches of Philosophers, and no way to exclude grace in supernaturall actions, for they saw that in man after the fall there was a bent inclination to euill, but hardly could a man do good. What is lacking in this speech of *Nazianzenus*, but the change of one word, for when he saith, δυσληπτον μὲν τὸ ἀγαθὸν τῇ ἀνθρώπου φύσει, that is to say. It is hard for humane nature to take hold of good: if he had said a little more, he had said better, Ἰδὼν γὰρ ὅτι ἐν ὁμοίᾳ ἐν ἐμοὶ τετέσθαι ἐν τῇ σαρκὶ μὲν ἀγαθόν, that is, I know that in me, that is in my flesh, there dwelleth no good. In that same oration he speaketh of the freedome of a mans will, to chuse good, or to refuse euill: but if any man list diligently

Nazian. apol. 21. sage orat. 21.

Rom. 7. 18.

ligently to note the similitude (wherein he expresseth his minde) of a greene tree that hardly receiueth fire, he will find that *Nazianzenus* meaneth that the humiditie and corruption of our nature must be first dried vp, before the light of God clearly shineth in our conuersation. The like I might speake of other Greeke Fathers, but I will cut short, because I am admonished by *Augustine*, not to follow any Father in all things, because they followed not themselves in all things.

Note.

THE



THE XIII. TREATISE.

Of Originall sinne.

THE ARGUMENT.

I. *The errorr of the Pelagians about Originall sinne.* II. *That in the consideration of our owne miserie and Gods great mercie we ought to be very earnest.* III. *That the increase of knowledge in the heart, increaseth a great loue of God, and detestation of sinne.* IIII. *Wherein originall and actuall sinnes differ and agree.* V. *Of what power and force Originall sin is in infants; and whence it doth proceed.* VI. *Of what force Originall sinne is in men of perfect age, and that it is of greatest power in the vnregenerate.* VII. *Wherein the Romane Church differeth from vs about Originall sinne, where it is proued, 1. that the concupiscence remaining in the godly after baptisme is sinne: 2. that the first motion of sinne is sinne.*



Like as the Pelagians extolled the power of mans free-will, even so they denied Originall sinne, and affirmed that the posteritie of *Adam* was sinfull by imitation of the sinne of *Adam*, but not by carnall propagation. This opinion of the Pelagians presenteth vnto me manifest occasion to speake of Originall sinne, in which opinion albeit the Papists of our dayes approach not so neare vnto the errorr of the Pelagians, as they do in the doctrine of free-will, yet in some points they erre, and have a conformitie with them, as shall be declared, Godwilling.

Note.

*A necessarie
aduertisement.*

In the beginning of this Treatise it is to be considered, that in great things, and things necessarie vnto eternall life, we should not be superficiall, nor passe them ouer with a light view, but we should enter into a deepe consideration of them, to the end that our hearts being pierced with a deepe
sense

sense both of our owne miserie, and also of Gods vnspeakeable compassions, we may seeke in serious maner to be freed of our miseries, and to be partakers of that great saluation that is to be found in Christ; following in so doing the example of the Prophets and the Apostles. For the Prophet *David* speaking of the corruption of mans nature, rippeth it vp vnto the very ground, and confesseth that he was not onely guiltie of actual, but also of Originall sinne; for he saith: *Behold I was borne in iniquitie, and in sinne hath my mother conceived me.* And on the other part, when the Prophet *David* entreth into consideration of the mercies of God, he is rauished with admiration of the vnspeakable kindnesse of God, who is mindfull of man, and visiteth the sonne of man with such admirable compassions. So the Prophets of God in these two most necessarie points of knowledge, that is, to teach vs how miserable we are, and how mercifull God is, they were not superficial, but they were serious, and deeply sought out these things vnto the verie ground. And in like manner the holy Apostle *Paul* entreth into a deepe consideration of the miserie of man, so that he is compelled to vse this exclamation: *O wretched man that I am, who shall deliuer me from the body of this death!* And on the other part, when he entreth into consideration of the mercies of God toward sinners, he is likewise rauished with admiration of Gods goodnesse: for he saith, *O the deepnesse of the riches, both of the wisdom and knowledge of God! how unsearchable are his iudgements, and his wayes past finding out.* This point I am assuredly perswaded that I may obtaine at the hands of all true Christians, that in the consideration of our owne miserie, and of Gods free and vnderferued mercies, we should be serious, and not content our selues with a light view of matters of so great importance, as carrie with them the sway of the saluation or condemnation of mens soules.

Another admonition I prefixe vnto this treatise, that increase of knowledge increaseth in a mans heart both a greater loue of God, and a further detestation of sinne. The Samaritan woman when she had no knowledge of Christ, she
 2. Aduertisements.
 Iohn 4.18.
 carried

Rom. 7. 7, 8.

Gen. 1. 3.

The order of
this Treatise.The difference
betwixt actu-
all and origi-
nall sinne.
Rom. 5. 12.

carried no love nor reuerence to him, yea she thought him not worthie of a cup of cold water: but when she knew the power of God, and who it was that spake vnto her, she was then affectioned to him, and craued at his hands the waters that bring vp vnto eternall life. And in like manner the Apostle *Paul* who was brought vp at the feete of *Gamaliel* in the knowledge of the Law, yet when he knew the meaning of the Law better, which happened to him after his conuersion, then he had a greater detestation of sinne then euer he had before: for he knew not before his conuersion that in the word *ἐπιθυμία* in the tenth Commandement, was contained a prohibition of Originall sinne, but after he receiued a more perfect knowledge by his conuersion then he had before, he found himselfe to be a greater sinner then he could imagine he had bene before. For this cause I exhort all true Christians to haue their minds illuminated with the true knowledge both of God and themselues: for light is one of the first works of Gods creation, but the mistie cloud of ignorance ouerspreading the eyes of mens minds, is the first rearing vp of the kingdome of Satan in mens hearts.

In this treatise let this order be laid downe. First to speake of the difference betwixt originall and actuall sinne. Secondly, to speake of the power of Originall sinne in babes and infants. Thirdly, to speake of the power of Originall sinne in them who are come to perfect yeares, both men and women, both regenerate and vregenerate persons. And finally to speake of the questions about Originall sinne betwixt vs and the Romane Church. First then Originall sinne differeth from actuall, as the roote of a tree differeth from the branches, because originall sinne is a want of that originall righteousnesse wherewith the nature of man was endued in his first creation, together with a guiltinesse redounding to the posteritie, because they were in the loynes of the first man when he sinned, and a positive qualitie in nature, to wit, a bad inclination, to euill and not to good: but actuall sinne is the fruit of Originall sinne, breaking forth into euill cogitations, euill words, and euill deeds. Onely the difference betwixt Originall and actual
sinne

sinne is somewhat greater then betwixt the roote and the branches, because the branch hath so sprong of the roote, that it cannot be said by a reciprocall forme of speaking, that like as the branch sprang of the roote, euen so the roote sprang of the branch: but of Originall sinne it may be said, that like as now actuall sinnes flow from the ground of Originall sinne, euen so at the beginning, and in the person of *Adam*, the ground of Originall sinne was his actuall transgression. For *Adam* did not eate of the forbidden tree, because he was spoiled of originall righteousness; but rather because he committed this actuall sin, God inflicted vpon him the want of originall righteousness as a punishment of his actuall sin.

In Scripture we finde these sinnes so linked together, that either of them is brought in to accompany the other. *David* *Psal. 51.5.* when he is confessing his actuall sinne, he aggrauateth it by heaping vp originall with actuall. And againe, when the Prophet is speaking of Originall sinne, and that the nature of man is voide both of vnderstanding and of the loue of God, he addeth to Originall sinne the heape of actuall sins, *Psal. 14.4.* that they did eate vp the people of God as a man doth eate bread, and called not vpon the Name of the Lord. So it is true that these are different, yea, and the one may consist without the other, as Originall sinne in infants without actuall sinne. Yet when they are linked together, euery one of them serue to aggrauate the hainousnesse of the other; not vnlike vnto two seas, when they meet together, either of them maketh the surges of the other to swell, and to be violent. The Euangelist *Luke* calleth such a place *τόπος διδαλασσοῦ*, *Act. 27.41.* that is, a place which had the sea on both sides: & what maruell is it that we be in danger of shipwracke and drowning, when we continue so long tossed betwixt the waues of Originall and actuall sinnes? For this cause we haue need to craue support from aboue, to the end that when this earthly tabernacle of ours is dissolued & broken downe, as the ship wherein *Paul* sailed was broken by the violence of the waues at *Act. 28.1.* Malta, yet with *Paul* we may escape the danger of drowning.

In the second place we haue to speake of the power of sin.

Q

in

The power of
Originall sinne
in infants.

Three errors
in Pelagius a-
bout it.

1.

Gen. 5. 3.

Rom. 5. 14.

2.

Note.

in infants, who after their natiuitie for a time are so free of actuall sinne, that they cannot thinke an euill thought. The potentiall inclination they haue to sinne belongeth to Originall sinne, and not to actuall. *Pelagius* who affirmed that infants and babes were free of Originall sinne, shewed himselfe a foole in three things: First, he looked not into the lanterne of Gods word, wherein it is clearly declared, that *Adam* after his fall begat a child according to his owne similitude, that is, a sinfull child, like as he himselfe after his fall was a sinner. And if we conferre the first verse of this Chapter with the third verse, we shall euidently perceiue a flat opposition betwixt the image wherein *Adam* was created, and the image wherein his sonne was borne. *Adam* was created according to the image of God, but his sonne was borne according to his owne image, that is, a sinner. And in the new Testament it is clearely said, that *Death reigned from Adam to Moses, euen ouer them also that sinned not after the like manner of the transgression of Adam*. The very death of children clearly proueth that they are culpable of Originall sinne, else how could they dye, who as yet haue committed no actuall sinne. The fifth Councell of Carthage, and the Councell of Numidia called *Mileuitanum* found this folly in *Pelagius* doctrine, that it was flatly repugnant vnto infinite places of holy Scripture. The second folly in *Pelagius* was this, that he set himselfe against the receiued & allowed custome of the Church, by which children were accustomed to be baptized, and their parents, and witnesses who presented them, promised in their childrens name, who were to be marked with the character of Christ, that they should renounce the works of the diuell, and be subiect to Christ. Now if there be nothing in babes belonging to Satans kingdome, what need had their parents in their name to renounce that which had no place in infants, that is, the works of Satan? A custome receiued and allowed of a long time in the Church: if it be not directly repugnant to the written word of God, it is a perillous thing to change it, because it maketh more trouble by the noueltie, then it aduantageeth the Church by the change. Yet foolish

Pelagius

Pelagius affirmed that children had no need to be baptized for remission of sinnes; against whom *Augustine* disputeth very iudiciously, proouing that if children shall be counted voide of sinne, because they cannot imitate the example of *Adam*, then by the like reason they must be voide of the grace of Christ also, because they cannot imitate and follow the footsteps of Christ; yet holy Scriptures plainly affirme, that to such belong the kingdome of heauen. The third folly of *Pelagius Brito*, He was a vaine and deceitfull fellow, yea, he was both timorous and cowardly, for neither would he yeeld vnto the truth of God clearly proued by Scripture, neither would he defend his errour: but in a Councell assembled in Palestina, he spake deceitfully as if he had renounced his errour: for he accursed them who said that the sinne of *Adam* was onely hurtfull to himselfe, and not vnto his posteritie. Likewise he accursed them who said, that infants were in that estate of integritie wherein *Adam* was before his fall: but *Augustine* perceiued by his later writings, that he subtilly deluded the Fathers of the Councell of Palestina, for feare of cursing: for whereas he said, that *Adam* was not onely hurtfull to himselfe, but also to his posteritie, his meaning was, that he presented to his posterity a perillous example of transgression. And whereas he said, that infants were not in that estate of integritie wherein *Adam* was in the estate of his first creation, his meaning was, that infants were not come to that measure of vnderstanding, to know the right vse or abuse of free-will as *Adam* might haue knowne it. And I haue insisted at the greater length to expresse the follies of *Pelagius*, to the end the Reader may know that the errour is like the author of it, and the author like vnto the errour, that is, both foolish.

The way how infants do contract Originall sinne, is by carnall propagation, which hath such power in the descent of the posteritie from their parents substance, that like as a part of their parents substance is communicated vnto them, even so the inclination that is naturally in the fathers substance, adhereth vnto that part of the substance whereof their chil-

*August contra
Iulianum Pe-
lagium, lib. 6.
cap. 24.*

Mark. 10. 14.

3.

*August. de
peccato origi-
nali contra
Pel. & Cele-
stinum. lib. 2.
cap. 15.*

*Whence Origin-
all sinne com-
meth.*

dren are procreated. For a man cannot send to his posteritie by nature that good qualitie which he hath receiued by grace, but he sendeth to his posteritie by nature that which he hath by nature onely. Like as corne that is naturally clothed with chaffe, albeit by the industrie of man it be separated from chaffe, and is cast into the ground pure and cleane from chaffe, yet it produceth corne lapped vp in chaffe, because things that are bred of seed, do follow the qualitie which the seed or parent hath by nature, and not that qualitie that he hath by accident, industrie, studie, instruction, experience, grace, or any otherwise.

Note. 9

August. de
nuptijs &
concupiscen-
tia, lib. 1. cap. 7

If any man thinke that marriage is to be blamed, because by carnall propagation sinne is conueyed from the parents to the children, let them receiue the answers of Saint *Augustine*, whom I haue chiefly followed in this Treatise. For he saith, *Non est malum quod natus es, sed cum quo natus es*: that is, It is not an euill thing that thou art borne, but the thing is euill (to wit, the bad inclination) wherewith thou art borne. And this he illustrateth by the fit similitude of a man who goeth halting to an holy place and businesse: Neither doth his holy purpose commend his infirmitie and halting, neither doth his halting and weaknesse derogate any thing from the commendation of his holy purpose and iourney. Even so the holinesse of marriage giueth none allowance to the propagation of sinne, neither is the propagation of sinne a disparagement to marriage.

The curious question *De traduce*, I leaue it the more willingly, because I see that learned Fathers both of ancient and late time haue bene trying the quicknesse of their spirits in this question, and in the end they thinke it is sufficient that we know how to be made free of the guiltinesse of Originall sinne, albeit we know not all the particular circumstances how we are plunged into this miserable calamitie: as it is a comfort for a man to be lifted out of a deepe pit, albeit he cannot perfectly declare how he was throwne into it. And it is a comfort for a man to know that his house is relieued from the consuming flame of fire, albeit he know not how or what manner

Note.

manner of way his house was set on fire : euen so we blesse our God who hath relieved vs from the guiltinesse of Originall sinne in Christ, and further I will not diue in this question.

In the third head, the power of Originall sinne is to be considered in them who are come to perfect age, whether they be regenerated or vnregenerated. That the power of this sin is great, euen in the godly, the Apostle clearly declareth in these words : *But I see another law in my members, rebelling against the law of my mind, and leading me captive vnto the law of sinne which is in my members.* But greater is the power of sinne in them who are not regenerated, forasmuch as the power of Originall sinne is to be considered two manner of wayes. First in the full vigour and strength thereof, neither wounded nor slaine, whereby it can produce in reprobate persons all fruits of vngodlinesse, the very sinne against the holy Ghost not excepted. Secondly, it is to be considered, as it is in the godly, to wit, not onely pardoned for Christs sake, but also wounded, albeit not vtterly taken away, but left to be an exercise of their faith, and a meane of their humiliation : and in this that it is wounded, there are some fruites of sinne it cannot produce in the godly, to wit, the sinne against the holy Ghost, or the sinne vnto death. In this sence saith the Apostle *John, Whosoener is borne of God sinneth not : for his seed remaineth in him, neither can he sinne, because he is borne of God.* By this place it is euident, that there are some sinnes which the godly cannot fall into, in respect of the power of that sauing grace that hath renewed them, and hath wounded, albeit not vtterly slaine the bitter roote of sin, so that it cannot produce in the godly a totall forsaking of the knowne truth of God, with a malicious hatred, and a cruell persecuting of the same, such as fell out in the persons of *Porphyre, Lucian, and Iulian*, all notable apostates and persecuters of the knowne truth, either with sword or pen, or mocking words.

This power of Originall sinne by a certaine ineuitable necessitie lyeth vpon mankind. Yet are we and our parents inexcusable, because we haue brought this necessitie vpon our selues,

The power of Originall sinne in men

Rom. 7. 33.

Why the power of Originall sinne is greater in the vnregenerate.

1. Ioh. 3. 9.

Note.

Man himselfe is the cause of Originall sinne.

Esa. 32 5.

Similitude.

Differences be-
twixt vs and
the Romane
Church about
Originall sin.

1.

Rom. 7. 7.
Concil. Tri-
dent. sessione 5

2.

Rom. 7. 7.

Answers to the
first question.
Three names
in Scripture
properly ex-
pressing sinne.

selues, by a voluntarie defection from God in the loynes of Adam: so that euery man who confesseth his sinne, whether it be originall or actuall, let him confesse it against himselfe, as David did, when he saith *I thought I will confesse against my selfe my wickednesse vnto the Lord.* For they who are disposed to transerre the guiltinesse of their sinne from themselves, either vpon God, or vpon their parents, or vpon any other person, in so doing they are foolish, much like vnto a man who being brought to a consuming fire to be burnt therewith, if he haue any confidence in his garments wherewith he is apparelled, as if they should be a defensue armour to saue him against the persecuting nature of a deuouring fire, he is farre deceiued, for his garments will be immediatly fired, helping as it were the fire, but not the man who is to be burnt: so will all our friuolous excuses be turned in accusations, and will make against vs, and not with vs.

The chiefe questions betwixt vs and the Romane Church about Originall sinne, are two: First, whether concupiscence, which remaineth in the godly after their baptisme, be in a proper acception called sinne, or not: for the Romane Church saith, that it is called sinne by the Apostle, because it came of sinne, and it tendeth to sinne, but not because it is sinne. And the Councell of Trent pronounceth an anathema against them, who thinke otherwise then they haue determined. The second controuersie is, whether the naturall concupiscence mouing vs to euill, can be called a sinne before we giue the consent of our minde to it, or not. The Romane Church thinketh it no sinne vntil we yeeld the consent of our hearts vnto it. The third question about sinnes committed before and after baptisme, what way they are remitted, because this question pertaineth more properly to another treatise. I shall ouerspasse it at this time.

Concerning the first question, I affirme that the Apostle Paul when he calleth concupiscence sinne, he calleth it sinne in a proper acception of the word sinne. Many names are giuen to sinne in Scripture, which expresseeth what it is properly, but especially these three names, ἀνομία, ἀμαρτία, and πα-

παῖσιμα

παράνομα or παράνομος. Concupiscence is ἀνομία, that is, a transgression of the Law, as the Apostle manifestly witnesseth when he saith: *I had not knowne lust, except the Law had said, Thou shalt not lust*: therefore concupiscence is sinne in a proper acceptation. In like manner concupiscence or Originall sinne is called ἀμαρτία, that is, a wandering, to wit, from the Law and Commandement of God: and in expresse words, the Apostle speaking of Originall sinne saith, *Wherefore as by one man sinne entred into the world, and death by sinne: and so death went ouer all men, forasmuch as all men haue sinned, &c.* In this place concupiscence is called ἀμαρτία, that is, a wandering from the Commandement of God, and consequently a sinne in a proper acceptation of the word sinne. Remember also that the Apostle is speaking of all men, yea and of himselfe also in the estate wherein he was at the time when he wrote this Epistle, that is, after he was baptized. Then let vs marke the third word παράνομα, which signifieth a sliding and a falling, to wit, from the Law and Commandement of God: and this word also is attributed vnto Originall sin in these words, *Τῷ τῷ ἑνὸς παρανομίᾳ οἱ πολλοὶ ἀπέθανον*, that is, through the offence of one man many be dead: so that all these three words concurring in one, do declare that concupiscence euen after baptisme in a proper sense is sinne, because it is a breaking of the Law, a going astray from the Law, and a falling from the Law. Now the curses of the Councell of Trent, which they cast out so prodigally against vs, are not worthie one figge, because they are not grounded vpon reason, but are expressely repugnant to the written word of God.

The second question is this, whether concupiscence be a sinne before we yeeld the consent of our heart vnto it, or not. *Answers to the second question.* To this I answer, that if they vnderstand by concupiscence a bad inclination, it is sinne euen in infants, who do not know what it is to consent either to good or euill: but if they meane of the first motion or cogitation of sinne presented vnto the soule, apparently this question belongeth rather to actuall then to originall sinne: but whether it belongeth to the root

Reasons proving that the first motion of sinne is sinne

1.

2.

August de
nuptijs &
concupiscen-
tia, lib. 1. cap.
23.

Idem contra
Julian. lib. 4.
cap. 2.

1am. 1. 15.

Psal. 50. 21.

of sinne, or to the branches of sinne, I shall produce three reasons wherefore the first motion of sinne is sinne, euen before we yeeld vnto it the consent of our heart. First, because a consent is an indifferent thing, called good or euill, according to the nature of that thing whereunto we giue our consent, and consequently, the consent is euill, because that motion of sinne whereunto we consented was euill, and if it had not bene euill in it selfe, the consent of our heart giuen vnto it, had neuer bene called euill.

Secondly, Fathers from whom Papists haue learned this theologie, that in them who are regenerated, concupiscence is not to be counted a sinne vntill a man giue the consent of his heart vnto it: those same Fathers (I say) after they had pierced deeper in this question, they corrected themselves, as clearly appeareth by the words of *Augustine* against *Julianus* a *Pelagian*, saying, *Desiderium mali malum est, etiamsi ei non consentiatur, donec eo perueniamus, ubi nec habeatur*: that is, the desire of euill is euill, albeit consent be not giuen vnto it, vntill we attaine vnto that estate wherein we shall be free from it. Thirdly, the Apostle *James* when he condemneth actuall sinne, he aggrauateth it by three circumstances, to wit, by the conception of it, the birth of it, and the punishment of it. The conception of it is by concupiscence, & this the Apostle setteth downe as the first circumstance of the amplification of sinne, and not as a thing indifferent vntill we giue consent vnto it; howbeit it is true that actuall sinne is not committed, vntill consent be giuen to concupiscence, yet in it selfe it is a sinne, and the conception and roote of sinne, as the Apostle speaketh.

It is no point of wisdom to extenuate or to obscure and hide our sinnes: for God can set them all in order before our face, as the Psalmist speaketh: and if this be all the gaine and aduantage we haue by denying and obscuring a part of our sinne, it were better to lay all open before the great Physitian of our soules, to the end that in due time we may be cured by his medicinall plaisters. *Augustine* maketh rehearfall of three medicinall cures against concupiscence in these words: *In*

corpore

corpore mortis castiganda, in morte corporis resoluenda, in corporis resurrectione & morte mortis sananda: that is, in the bodie of death that is to be chastised, in the death of the bodie that is to be resolved, and in the resurrection and in the death of death it is to be healed. Therefore let vs not despaire, because we are heauily loaded with sinne both originall and actual, but let vs haue hope of healing, because we haue a gracious and a louing Physitian. He restored *Peter* with a fa- Luk. 22. 61.
 uourable looke: he saued one of the crucified theeues, with Luk 23. 43.
 a mercifull remembrance: he cured the woman that was dis- Mat 9. +2.
 eased with a bloudie issue with one touching: the Centurions Mat. 8. 13.
 seruant without speaking one word. Now he who is
 mightie to saue, loose vs in his owne appointed
 time from all the bands of our manifold
 sinnes: to whom be praise, and
 glory for euer. Amen.

THE





THE XV. TREATISE.

Of Iustification by faith onely.

THE ARGUMENT.

I. *The question controuerted is propounded, whether we be iustified onely by faith, or partly by faith and partly by workes. II. An exposition of those words of the Prophet, Hab. 2. 4. The iust shall liue by faith, &c. where is declared, 1. that those who liane to Gods promises by faith, find great comfort: 2. that faith ought to be particularly applyed: 3. that faith onely leadeth vs to Christ. III. Wherein iustification and sanctification differ and agree. IIII. Wherein the Law and Gospell differ, where it is shewed, that those who seeke righteousnesse in the Law are ignorants, 1. of the end for which the Law was giuen: 2. of the nature of the Law: 3. of the strict conditions of the legall couenant: 4. of the danger that ensueth vpon the seeking of the righteousnesse of the Law. V. That both our owne workes are vnable to saue vs, whether we consider them before or after our regeneration, as also the workes of others, together with a confutation of the obiections of those who maintaine the contrarie.*



He defenders of mans free-will in all ages, haue bin also enemies to the doctrine of grace: and therefore this Treatise doth rightly adhere to the former. The order I mind to follow by the Lords assistance, in this question, Whether we be iustified onely by faith, or partly by faith and partly by workes, is this. First shortly to treat of a place of Scripture, wherein this question is clearly discussed. Next, to speake of the difference of Iustification and Sanctification, and of the Law and the Gospell. And thirdly, to declare that we cannot be saued, neither by our owne merits, nor by the merits of other men, but only by the merits and the suffering of Christ.

*The order of
this Treatise.*

The

The place of Scripture which I shall lay downe for a ground, is this. *Behold he that listeth vp himselfe, his mind is not upright in him, but the iust shall live by faith.* The purpose of the Prophet in this verse is to comfort Gods people, who were to be transported captiues and prisoners to Babylon. The Prophet would exhort them with patient expectation to waite vpon their promised deliuerance, whereby it should come to passe, that they should be in better estate then the Babylonians their enemies: for the Babylonians reioyced in their owne strength, sacrificed vnto their owne net, and leaned vpon a staffe that could not hold them vp: but Gods people, albeit afflicted for a time, if by faith they should take hold of the promise of God, they should see in Gods appointed time a comfortable issue of all their troubles.

Habac. 2. 4.
The place of
Habacuk ex-
pounded.

The Prophet in the word *Behold*, would reduce them to a consideration of things they had seene with their eyes, and heard with their eares, to wit, that their fathers who trusted more in the horses of Ægypt, then in the quiet rest of the promises of God, they found the helpe of Ægypt to be their confusion. This one example, which they saw with their owne eyes, might haue taught them to leane at all times vpon the staffe of God, and to forsake all vaine confidence, either in themselves or others. In the next words: *he who is puffed up in himselfe*; the Prophet expressly pointeth out the persons of whom he is speaking, namely, of them who leane not vnto their owne strength or wisdom. Truly Gods people should be like vnto mount Sion, faire in situation, and the glorie of the whole earth, yet not reioycing in it selfe, but in the goodnesse of God, who pleased to dwell in the pallaces thereof, who layed the foundations of it in the holy mountaines, who loued the gates of Sion more then all the habitations of *Jacob*. Let *Caucasus, Olympus, Parnassus, and Atlas*, reioyce in their bignesse and height, but Sion reioyceth in this, that it is the mountaine which God hath chosen to be the place whereupon his holy Sanctuary should be builded. So do the elect of God reioyce in the Lords goodnesse, but others are lift vp in themselves, as the Prophet speaketh.

Esay 30. 3.

Psal. 87. 1. 2.

Note.

In

In the words following, *His heart is not upright in him*, the Prophet declareth the inconuenience that followeth vpon the leaning to our owne strength, to wit, we are vtterly disappointed of our expectation, and whereas we looked for rest and tranquillitie to our consciences, the contrarie falleth out, that we are like vnto men out of their right wits, wauering minded, and so tossed with doubting, that they know not what course to take, because their mind is not solidly settled, nor vpright within them. This is the iust iudgement of God, punishing the contempt of that quiet and peaceable harbour that is to be found in the bosome of the compassions of God in his Sonne Christ Iesus. They who despise this sure harbour, are worthie to be tossed with mightie stormes, and to be in hazard and ieopardie of their liues, as the Centurion was, who despised the wholesome counsell of *Paul* at Candie.

Act. 27. 21.

It followeth in the words of the Prophet, *But the iust man shall liue by faith*. Like as they who leane vpon their owne strength can finde no tranquillitie and rest vnto their consciences: euen so on the other part, those who by constant faith leane vpon the promises of God, they shall find rest to their soules. But the Prophet chuseth rather to say, that the iust man shall liue by faith, to declare, that by leaning to the sweet promises of Gods word, we shall not onely finde rest vnto our soules, but also spirituall life, which is the fountaine of true rest and tranquillitie. So are we in this cure not vnlike vnto *Saul*, who in seeking his fathers asses found a kingdom, and we in seeking of rest, we haue found life the true fountaine of our rest.

Ephes. 2. 8.

1. Sam. 10. 1.
S. m. gude.

The last words of the verse, *By his owne faith*, are to be considered: for by them we perceiue, that the promises of God must be particularly applyed to our soules, and that we must not be wauering, and doubtfull in our faith, but firme and stable, forasmuch as things necessarie to the maintenance of this present life, haue also need to be particularly applied, such as food, rayment and medicine: euen so in things necessarie vnto eternall life, our soules haue great need of particular application of comfort: we must haue the bloud of the
Lambe

Lambe sprinkled vpon the posts of our owne houses, else Exod. 12. 13.
 can we not be saued from the sword of the destroying An-
 gell, we must also receiue the Angels of God vnder our owne
 roofe with *Lot*, else can we not be saued from the flame of Gen. 19. 3.
 fire which destroyeth vngodly Cities. And finally we must be
 like vnto the vessels of the Lords tabernacle, which were all
 particularly annointed with holy oyle in time of the dedica- Exod. 149.
 tion of the Tabernacle, else we shall not be counted holy ves-
 sels in the house of our God.

But because the Apostle *Paul* citeth this place of Scripture
 to confirme that we are iustified onely by faith, consider how Galat. 3. 11.
 firme and sure this argument standeth, We are iustified by
 that same thing, whereby our soules do liue: but so it is, that
 our soules do onely liue by faith: therefore we are iustified by
 faith onely. The Apostle wisely considered, that no man could
 liue spiritually, except he had a fellowship with God. Againe,
 there is no fellowship that mortall and sinfull men can haue
 with God, without remission of sinnes: neither is there any
 remission of sinnes without a Mediatour and Aduocate: and 1. Ioh. 2. 1.
 we can take no hold of this Mediatour, except onely by faith:
 so that by faith we liue, and by faith we are made iust in the
 sight of God.

Then this place of Scripture teacheth vs, that it is faith Faith onely
 onely that leadeth vs vnto Christ, in whom we find righteous- leadeth vs to
 nesse and life, but by a due and competent order, to wit, by Christ,
 stripping vs naked of all conceit of our owne strength and
 righteousness, to the end we may haue the greater delight
 in the saluation that is offered to vs in Christ. Faith is not like
 vnto a robber, who strippeth a man naked without any pur- Simil.
 pose to clothe him with a better garment. But faith doth to Luk. 15. 22.
 vs as the father of the forlorne sonne did to him, and as the Zach. 3. 4.
 Angell of God did to *Iehosua* the high Priest. Both these were
 vnclothed of their beggerly rayments, but onely of purpose
 to clothe them with better apparell: so doth faith strippe vs
 naked of all vaine conceit of our owne righteousness, to the Note.
 end it may leade vs to the wardrobe of God, there to be clo-
 thed with the garment of the righteousness of Christ, which

is

is able to couer our nakednesse, & to present vs holy, blamelesse, and vndefiled before his Father.

Before I leaue the words of the Prophet *Habacucke*, let vs yet againe ponder the emphaticall word *Behold*, for by seeing and hearing some good lessons may be learned. Behold men who haue leaned vpon the staffe of God in our owne time, how peaceably haue they concluded their dayes, with *Simeon* reioycing that they had seene the saluation of God. And on the other side men who haue leaned to their owne righteousness (albeit onely in part) what agonie, and trouble of conscience haue they found in their last battell, vntill they haue forsaken all confidence in their owne merits, and leaned onely vnto the merits of the passion of our sweet Lord and Sauour Iesus Christ.

The Papists in our countrie, for the most part, haue bene like vnto the fishes called *Amphibia*, which can liue both in the sea and on the land: but when any man approcheth neare to do them harme, they trust more to the sea then to the land: even so when the terrors of death begin to shake our country people, then they leaue confidence in their owne merits, and betake themselves vnto the deepe Ocean sea of the mercies of God in Iesus Christ.

Wherein Iustification and Sanctification differ.
Rom. 4. 1. & c.
Psal. 32. 1.
Rom. 8. 16.

In the second head I promised to speake of the difference betwixt Iustification and Sanctification, and betwixt the righteousness of the Law and the Gospell. Our Iustification is a free forgiuenesse of our sinnes for Christs sake, and a free imputation of his righteousness to vs. Our sanctification is an inherent holinesse begun in vs by the operation of Gods Spirit, to be a testimonie that we are in Christ. The not observing of the difference betwixt these two, hath bene, and as yet is the ground of great errours. True it is, that these two gifts are freely bestowed vpon vs at one and the selfe-same time, yet are they distinct in order of causes, because Iustification is the ground from whence Sanctification as an effect doth flow. And like as the starres called *Pleiades* or *Virgine*, do arise and manifest themselves vnto the world all at one time, yet are they distinct starres, and *Electra* is not *Al-*

cynoe,

Similitude.

Luk. 2. 30.
Note.

Simil.
Note.

cinoe, nor *Alcinoe Celene*, nor *Celene Maia*. And the like may be spoken of the other three, whose apparition and disparition, albeit it be inseparable, yet are they distinct starres: euen so Iustification and Sanctification are inseparably linked together, yet are they two distinct gifts of God. I will vse yet another similitude for declaration of the same purpose. If a sword be layed in the fire vntill the mettall thereof be fierie coloured, this sword at one time hath two powers, one to cut, and another to burne, yet is not cutting burning, nor burning cutting, but these two distinct powers are at one time inseparably in one subiect: euen so are we at one and the selfe same time both iustified and sanctified, yet are they still two different gifts of God.

*Iustification
and sanctifi-
cation insepa-
rable.
Simil.*

Now the doctrine of Iustification rightly taught, is our chiefe encouragement to Sanctification, & on the other part the doctrine of Sanctification rightly taught, giueth vnto vs the greatest assurance of our Iustification. A man who is assured that his sinnes are freely forgien, that he is beloued of God in Christ, yea and that he hath put on Christ, as the Apo-
 Rom. 13. 14.
 stile speaketh, he may with courage and gladnesse addresse himselfe to leade an holy life, being fully perswaded, that God will accept of his willing obedience, albeit it cannot be perfect in all points so long as we dwell in this sinfull tabernacle. And on the other side, when the spirit of Sanctification worketh in our members, it is a token that we are incorporated into the stocke of Christ by true faith. For like as the spirit of man quickeneth no member that is cut off from his body, euen so the spirit of Christ worketh not true Sanctification in any person who is not made a member of Christs bodie by true iustifying faith. For this cause the Romane Church blames vs vnderferuedly, as though by teaching that we are iustified only by faith, we had impaired the zeale of the people in doing of good works. To this I answer, y more credit is to be giuen to the holy Apostle *Paul*, who was taught in all truth immediatly by Christ himselfe, then to the calumnies of the aduersaries of the doctrine of grace: for the Apostle exhorting the Romans to a godly conuersation, he saith, *I be-
 seech*

Similitude.

Rom. 13. 1.

seech you, brethren, by the mercies of God, that ye offer up your boases an holy, lively and acceptable sacrifice to God: and what mercies are those, I pray you, whereof the Apostle speaketh, but the mercies whereof he hath treated in the former part of that Epistle, to wit, God hath freely elected vs, he hath freely iustified vs, he hath freely sanctified vs, and he shall freely in his appointed time glorifie vs. Now in regard of all these mercies, let vs endeavour to leade an holy conuersation, as it becommeth them who are partakers of so great mercies. This holy exhortation could not haue bene drawne from a more pithie, more perswasive and mouing ground: therefore we will walke in the footsteps of the holy Apostles, and continue still exhorting the people to leade an holy conuersation in regard of the rich mercies of God in Christ, who hath freely elected them to eternall life, and freely iustified them by faith in Christ onely.

An objection
answered.

Whereas they obiekt, that experience it selfe testifieth, that people are not now so bent and readie to do good, as when the Romane doctrine was sounded in their eares, that we are iustified partly by faith, and partly by workes: If by good workes they meane workes of superstition, such as leauing in their legacies rents to sacrificing Priests for saying of soule-Masses, we are glad that by the preaching of the Gospell superstition is somewhat abated, like as the great deluge of waters began by degrees to be diminished in the dayes of *Noah*, and that by meanes of the winde, which the Lord sent forth to blow vpon the waters. But if they meane by good workes, such workes as God hath commanded in his holy Law, then I answer, that the faults of some people are not to be imputed to the doctrine of the Gospell, but to the corruption of mans nature, continually repining against the known truth of God: like as when *Rackell* left her fathers house, and followed *Jacob* her husband and the calling of God, and in the meane time stole her fathers Idols, and with them polluted the house of *Jacob*. Now who shall beare the blame of this fault? whether the holy calling of God, or *Jacob* the preacher of the Lords calling to his wiues, or *Rackell*, who followed

Gen. 8. 5.

Gen. 31. 19.

followed not the calling of God aright? Here I know every man will lay the blame vpon *Rachell*, because she left in outward appearance her fathers house, yet she left not the corrupt manners of her fathers house. In like maner in our dayes, *Similitude.* the festred manners of the people are not to be imputed to the Gospell, neither to the true Preachers of it, but to the corrupt nature of man, taking *occasion by the Law to worke all kinde of iniquitie:* and in like manner taking occasion by the Gospell to be more bent to euill doing then euer it was before. But let true Christians marke, that albeit the doctrine of Iustification by faith onely, were a thousand wayes abused, yet because it is the holy Apostolicke doctrine, and necessarie *Note.* vnto eternall life, it must needs be preached and beleued of all the true disciples of Christ.

The Law and the Gospell go not so in hands together, as *The difference* Iustification and Sanctification do: but rather by the great *betweene the* prouidence of God the one standeth ouer against the other, *Law and the* and either of them pointeth out the finger to the other. The *Gospell.* Law is a schoolmaister to Christ, and pointeth out the finger *Galat. 3. 24.* to the Gospell, that in it we may finde Christ, and in Christ saluation. The Gospell on the other part pointeth out the finger to the Law, not by keeping of it to find saluation (which we haue alreadie found in Christ) but to testifie our thankfulness to God, who hath freely forgien vs in Christ his Son: for what better testimonie of thankfulness can we render to God, then a voluntarie obedience to his holy commandements, according as Christ saith, *If any man loue me, he will Ioh. 14 23.* keepe my commandements, and my Father will loue him, and we will come and dwell with him.

It may be demanded, Cannot the righteousness of the Law and the Gospell be mixed together in the matter of our Iustification? The Apostle *Paul* giuerh a negatiue answer vn- *Rom. 7. 1.* to this question; that like as one woman cannot lawfully haue two husbands at one time, but when the first husband is dead she may be lawfully coupled to another, who is liuing: even so we cannot adhere to the righteousness of faith in *Siml.* Christ, vntill we giue ouer the righteousness of the Law,

because in the matter of Iustification the Law is vnto vs like a dead husband, of whom we can receiue no comfort: so dead is our nature, that the Law cannot quicken it, but we must be coupled to Christ as vnto a living husband, who by the righteousness of faith shall bestow vpon vs that comfort which the Law could not afford vnto vs. And in this Allegorie let vs consider, that the Law is called the first husband, not because it was simply before the Gospell, (for the Apostle *Paul* proueth the contrarie in his Epistle to the Galatians) but because a man naturally seeketh first helpe in his owne workes, and seeketh not helpe in Christ, vntill the time he be vtterly voyd of all hope of the righteousness of the Law, that is, of the righteousness of his owne works.

Galat. 3. 17.

Note.

They which
seeke righte-
ousnesse in the
Law are igno-
rants.

Galat. 3. 19.

Rom. 7. 14.

Leuit. 18. 5.

Rom. 10. 3.

1. Cor. 1. 30.

Surely ignorance is the mother of many errours, and they who seeke righteousness in the Law, they are ignorant in many things. First, they know not the right end wherefore the Law was giuen, to wit, for transgression, that is, to manifest it, but not to wipe it away. Secondly, they know not the nature of the Law, that it is spirituall, to the perfection whereof carnall men cannot attaine. Thirdly, they are ignorant of the strict condition of the legall couenant, which binds vs vnto a full obedience of all things commanded in the Law. Fourthly, they are ignorant of the perill that ensueth vpon the seeking of the righteousness of the Law, that they cannot submit themselues to the righteousness of God. When all these inconueniences do follow vpon seeking Iustification by the Law, or by workes, it were a wise course to seeke righteousness where it may be found, that is to say, in faith, which coupleth vs to Christ, whom the Father hath giuen vnto vs to be our wisdom, our iustification, our sanctification, and our redemption: and let it not be said, that the fishers of Bosphorus Tracius in seeking fish, are wiser then we in seeking the saluation of our soules. For they spread not out their nets in the shallow coast of Chalcedon, where no fish can be found, but in the deepe coast of Byzantium, where abundance of fish are to be found: Euen so, if we be wise, let vs seeke saluation where it may be found.

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In the third head it is to be declared, that neither in our owne workes, neither in other mens workes (Christ's workes onely excepted) can a sauing power be found to worke our saluation. Our workes are considered two manner of wayes. First, as they are before our regeneration, altogether sinfull; and no man doth affirme that such workes can saue vs, either in whole or in part. Secondly, as they are after our regeneration, and of these workes much is spoken, namely, that Christ's death is so meritorious, that by vertue of it he hath purchased a power to our workes after regeneration, that they might merite good things at the hands of God. To this I will returne such an answer as *Alamundarus* Prince of Saracens returned to the Eutychie heretickes sent by *Seuerus* to perswade him to their opinion. To whom he replied, that strange tydings were lately come vnto his eares, namely, that *Gabriell* the Angell of God was dead. When they answered, that it was impossible, & repugnant to reason, that an Angell should dye. Then the Prince subioyned, that like as they would not receiue his information, because it was repugnant to reason: euen so he would not receiue their instructions, because they neither agreed with Scripture, nor yet with good reason. In like manner I say to Papists, that their naked assertions, not confirmed by testimonies of holy Scripture, are nothing to vs, but we may lay them aside with as great libertie as they are prodigall in alledging them.

We will answer to such arguments as seeme to be countenanced with some appearance of Scripture. Now they say, that the word *μισθός* frequently vsed in Scripture, importeth the merite of our good workes, because God vouchsafeth vpon them a reward. To this I answer, that if Scripture be conferred with Scripture, that same thing which in one place is called *μισθός*, that is, a reward, in another place is called *κληρονομία*, that is, an heritage, in these words, *Come ye blessed of my Father, inherite the kingdome prepared for you from the foundations of the world.* When that thing which properly is an inheritance is called a reward, it is spoken metaphorically, in respect it is giuen in the end of the world, as an hire

Our owne
workes vnable
to saue vs.

Obiection.

Answer.

Note.

Similitude.

Obiection.

Answer.

Mat. 25. 34.

is given to a servant in the end of the day.

2. Obiection.
Apoc. 3. 4.

Apoc. 4. 12.
Apoc. 5. 4.
Rom. 8. 18.

The second argument which they alledge for the merit of mens worke, and consequently Iustification by workes in a part, is this, that some men in Scripture are called worthy, as when it is said of the Angell of ſ Church of Sardis: *Thou hast a few names yet in Sardis, which have not defiled their garments, and they shall walke with me in white, for they are worthy.* To this I answer: The godly are called worthy, not in themselves, but in Christ, who hath made them Kings and Priests vnto God, In themselves they are called vnworthy, as when it is said, *No man was found worthy to open and to reade the booke.* And in another place it is said, *that the afflictions of this present time are not worthy of the glory that is to be shewed vnto vs.* Now it is knowne that patient suffering of euill for Chaiſts sake, is a degree of greater obedience then willing doing of good: and if the suffering of the Saints be not worthy of the glory that is to be reuealed, how much lesse can our doings be worthy of that glorious inheritance?

3. Obiection.

Psal. 15. 1.

Their third argument is taken from the nature of a conditionall couenant made betwixt two parties, which doth import that condition should be kept: but so it is, that God hath couenanted with such as liue a godly life, that they shall dwell in the holy mountaine of God: therefore by vertue of this couenant men who leade a good life, are worthy to dwell in heauen.

Answer.

To this I answer, that this foresaid couenant, is either Legall or Euangelicall: if it be Legall, we cannot fulfill the condition thereof, because the Law requireth a perfect obedience, which we cannot attaine vnto. If it be an Euangelicall couenant, the Mediator of the new couenant Iesus Christ is present at the couenant making: for whose sake I grant, that God promiseth vnto vs a dwelling place in heauen, and for his sake also he performeth his promise, and giueth vnto vs a resting place in his holy mountaine: and in all this haue we no cause to reioyce in our selues, but in the mercies of our God. Concerning our satisfactions, whereby the Romane Church saith, that sins committed after baptisme should be pardoned:

pardoned. This belongeth to another Treatise of Indulgences, and Satisfactions, for the present I ouerpasse this point of mens merits with silence.

The Romane Church that Mistresse of error, hath not onely taught vs to leane vpon our owne merits, but also to leane vpon the merits of other men, such as holy Prophets, Apostles, and Martyres, because some of them haue not onely fulfilled the Commandements of God, but also haue done more then the Law of God commanded. For example, the Law of God forbiddeth to commit adulterie, fornication, and all kind of vncleannesse: but many of the Apostles, Prophets, and Martyrs, not onely abstained from all kind of whoredome, but also from marriage, and such workes are called in the Romane Church workes of supererogation: these do come into the treasure of the Bishop of Rome as the Vicar of Christ, and he is a dispensator of them to such as haue need. O deepnesse of error, forged by Satan, and repugnant vnto it selfe! If abstinence from marriage be a worke of supererogation, then either must marriage, euen in men hauing a spirituall calling, be counted a thing lawfull and agreeable to Gods holy Law, or else the abstinence from it cannot be called a worke of supererogation. I grant that some Fathers counted abstinence from marriage a worke of Euangelicall perfection, like as the selling of all their possessions, and distributing them to the poore, but it entred not into their hearts to call such workes of Euangelicall perfection, workes of supererogation, to be sent to the treasure of the Bishop of Rome, that he might be a dispensator of them to such as had need.

But now suppose that any such workes had bene in the Saints of God, how can they be imparted and communicated to others? Can the oyle of the wise virgins be distributed to the foolish virgins? It cannot be, because it cannot suffice them both. Likewise when we appeare before the iudge of the world, we must appeare cloathed with the innocencie of Christ, & not with the merits of his Saints: for the Apostle saith, *Put on the Lord Iesus*: but he saith not, Put on

*Other mens
workes vnable
to saue vs.*

*Exod. 20 13.
14.*

Note.

1. John 2. 1.

Apoc 14. 13.

Luke 16. 22.

the merits of *ſ* Saints. Moreouer, we must be acceptable as the holy Prophets, Apostles, and Martyrs were acceptable: but so it is, that they were acceptable to God onely in Christ, as the Apostle saith, *If any man sinne, we haue an advocate with the Father Iesus Christ the iust.* Here no exception is made of Prophets, Apostles, Martyrs, but all must be acceptable to God for Christs sake onely. Finally, the holy men of God when they die, they rest from their labours, and their workes follow them. If the soules of the holy Fathers do go to heauen, to the bosome of *Abraham*, to the paradise of God, how can we thinke that their workes do go to the treasure of the Bishop of Rome, except they would say, that the soules of all the holy Fathers are gone to the treasure of the Bishop of Rome also, and their workes and merits following them, are altogether lighted into his treasure. But I referre all further discourse hereof vnto the treatise of Indulgences: intreating the Lord Iesus of his vnspeakeable fauour, to remoue the mistie cloud of ignorance from our soules, that our hearts be not transported from the loue of the Creator to the loue of the creatures: but that we may seeke saluation in Christ, in whom onely it may be found: to whom be praise for euer. Amen.

THE



THE XVI. TREATISE.

Of worshipping of Images.

THE ARGUMENT.

I. *At what time Images began to be worshipped.* II. *The signification of the words εἰκόνες and εἰδωλα.* III. *The meaning of the words λαλῆα, δολῆα, and ὑπερδολῆα, whereby simple people are deceived.* IIII. *Why the Images of the Gentiles were condemned.* V. *Concerning the Idolatrie of the Iewes, where is declared, 1. how prone the nature of man is to Idolatrie: 2. that Idolatrie is of all sinnes most detestable: 3. how God punisheth as well those who worship him not onely, as those who worship him onely, but not truly: 4. that the Iewes when they forsooke outward Idolatrie, were defiled with inward Idolatrie, which is of all others the worst.* VI. *Concerning the Idolatrie of the Papists, where is shewed 1. that neither Christ taught his Apostles, nor the Apostles taught others this forme of serving God: 2. that the Scriptures condemne adoration of Images: 3. why the Councell of Constantinople reiected them: 4. a confutation of Popish arguments defending the adoration of Images, of which some are taken out of Scripture, others out of Fathers, others from common reason, and others from alledged miracles.* VII. *The multiplied honours done to Images.* VIII. *That the defections of some learned men, were a stumbling block to others, whereby they were moved to approue the adoration of Images.*



IN the first three hundred yeares of our Lord Images were not admitted in places of adoration. In the fourth, fifth, and sixt Centurie, they were admitted in Temples, yet for the most part without opinion that they should be worshipped, as the letter of *Gregorius* the first, written to *Serenus* Bishop of Marseils clearly

Gregorius.

When Images
began.

declareth. After which time they began to come in such credit, that they were set vp in Temples and places of adoration, and therefore according to the course of the Historie it is high time to contend against them.

And first I will treat of the words *εἰκόνες*, and *εἰδωλα*, what difference is betwixt them, and also what differences are betwixt these three words *λατρεία*, *δουλεία*, and *ὑπερδουλεία*, lest Idolaters should be left lurking vnder the sconces of words: for when they are deprived of all other coverings, then do they vse to lurke vnder the shadow of an ambiguous word, as a foxe hardly pursued, will lurke vnder the shadow of a fearne. Secondly, I shall speake of the Images of the Gentiles. Thirdly, of the Images of the Iewes, and last of all, of the Images of them who beare the name of Christians.

The significa-
tion of the
words *εἰκόνες*
and *εἰδωλα*,
one.

Damascene
Orat. 3. pro
Imagin.

First, concerning the names of *εἰκόνες*, and *εἰδωλα*, I affirme that the principall defenders of worshipping of Images of old, put no difference betwixt these two words: for *Damascene*, comparing Images to muscicall instruments, saith, That like as the captiue Iewes had instruments of musicke to praise God, so in like manner the Babylonians had instruments of musicke to praise their gods. In like manner, saith he, the Pagans had *εἰκόνες* καὶ *εἰδωλα*, whereby they honored their gods, and Christians also haue *εἰκόνες* καὶ *εἰδωλα*, whereby they do honour to the true God and his Saints. And to bring in a more ancient testimonie, *Clemens Alexandrinus* taketh *εἰδωλον*, and *ἀπειχόνισμα* for one and the selic-same thing.

Strom. lib. 6.

The significa-
tion of *λατρεία*
δουλεία, and
ὑπερδουλεία.

Concerning the words *λατρεία*, *δουλεία*, and *ὑπερδουλεία*, first vnderstand that the word *hyperdulia* inuented for the adoration to be done to the virgine *Mariæ*, is not a word vsed by any approued Author who writeth in the Greeke language: the scholasticke Doctors, who had alreadie lost the puritie of the Latine language, when they speake vncouth Greeke, they expose themselues to the derision of all learned men. They who are acquainted with Scripture language know there is no differēce betwixt the words *λατρεία*, and *δουλεία*. In one verse the seruice of God and the seruice of an Idole, are both called *δουλεία*. ὁ δὲ δούλασθε Θεῷ δουλεύετε,

Luke 16.13.
Gal. 4. 8.

ἡ Μαμμωνᾶ. In like manner the worship done to the Gentile gods is called *δουλεία* in these words, *ἰδούλευσάτε τοῖς μὴ θεοῖς τοῖς θεοῖς*: that is, Ye serued them who indeed were not gods. The generalitie of the word *λατρεία* extended both to the seruice of God and man, no man is ignorant of it, who is acquainted with the Greeke language; yea and a seruile girle may in a proper language be called *λάτρεϊς*. The Councell of Frankford, I grant, putteth a difference betwixt Idoles and Images, yet in such wise that they forbid adoration of Images, and they count Images worshipped to be Idoles. The Gentiles liked idolatrie the better, because it was a brood inuented by the imaginations of their owne hearts, according as the Apostle speaketh, *They became vaine in their owne cogitations.* Rom. 1. 21.

The Images of the Gentiles are condemned by the Prophet *Habacuck* in these words: *What profiteh the Image? for the maker of it hath made it an Image, and a teacher of lies, though he that made it trust therein, when he maketh dumbe Idols.* Habac. 2. 18. The Prophet condemneth the Images of the Gentiles for many causes. First, because they are profitable for nothing, they cannot benefite their friend, neither can they hurt their enemies: yea, and they cannot helpe themselves when they are hewed downe with Persian axes, and the massie lumps of their gold is laid vpon the backs of Camels, groaning vnder the heauie burthen, because they can make no support to themselves. Esay 46. 1.

The Gentiles contended with no lesse obstinacie of incorrigible minds then the Papists in our dayes do, that their Images were profitable for some good vse, albeit there was no diuinitie in them, because they led them to a remembrance of their gods: but *Augustine* affirmeth the contrarie, that Images leade not people vnto their gods, but rather from their gods. In witnesse whereof, when the Image of the Sunne was placed in the temple, albeit the Sunne it selfe did shine clearely at the window, yet the Pagans turned their backs to the Sunne, and their faces towards the Image of the Sunne: so were they not led to the worshipping of their gods,

The Idolatrie of the Gentils.

August. in Psal. 113. others reason

115.

Note Simil.

gods, but rather from their worshipping by Images.

The substance of their Images was gold, silver, wood, stone, or some other corruptible matter, the forme was fashioned according to the pleasure of the craftsman who made them. For the most part the gods of the Gentiles had the similitude of men, and for this cause the portraiture of *Jupiter* fashioned by an artificer in Lybia, was as farre different from the portraiture of *Jupiter* formed by an European craftsman, as the men of Lybia in coloured haire, bignesse of lips, and ampleness of breathing parts, are different from the men of Europe. So were the gods of Lybia blacke in colour, with curled haire, and the gods in Europe had the haire and proportion of European men. Better it had bene to haue renewed men according to the likenes of God, then to haue fashioned their gods according to the likenesse of men. Yea and greater vanitie then this was in forming their gods: at some time the similitude of a man was mixed with the similitude of a beast, to furnish out the picture of their gods. *Jupiter Amminius* was formed with the body of a man, but with the head of a Ramme. *Dagon* whom the Philistins worshipped, had the similitude of a man in the vppermost parts, but the similitude of a fish in the lower parts of his body. And *Pan* the god of shepheards was pictured with hornes in his head, with the feet of goats, and rough in his bodie, as if he had bene overlapped with the skinn of an vnshorne Ramme. They became vaine in their imaginations, and their foolish heart was full of darknesse. Yea, as the Prophet speaketh, the makers of them were like vnto them, that is, senselesse, blind, and dead hearted, and so were the worshippers of them.

Rom. 1. 21.

Plal. 115. 8.

Habac. 2. 11.

Against the Gentiles who were idolaters, a wo is pronounced by the Prophet in these words, *Wo be to him that saith to the wood, awake, and to the dumbe stone, arise up, &c.* Let vs take diligent heed to these words, because God hath spoken them by the mouth of his holy Prophet. The Gentiles excused their idolatrie, so did the Iewes theirs, and the Papists will seeme to honour God and the Saints in their Ima-

ges,

ges, but let all flesh be dumbe and silent, and heare what the Lord speaketh from his Sanctuarie, *Wo be to him that saith so the wood, awake.* The Pagans, Iewes, and Papists, are like vnto *Adonijah*, *Ioab*, and *Abiathar*. These were all banquetting *Simul.* together, and euery one of them strengthened another in their foolish course, and they all say with one consent, *God saue King Adonijah*: but there was another kind of conference *I. Kings 1.7.* in the chamber of King *Dauid*, which did vndoe all their conferences, and appointed that *Salomon* should reigne. Euen so notwithstanding all the foolish excuses wherewith Gentiles, Iewes, and Papists excuse their idolattie, God is like vnto himselfe, and he pronounceth a wo against them.

The Papists thinke that they haue fully satisfied both God and good men, when they grant there is no diuinitie in the Image, and in substance it is a corruptible thing; and the portraiture is fashioned by the hand of the craftsmen. Did not the Gentiles as much? Did not *Plato* count the Images of most precious substance most vnprofitable to the people? Did not *Fabius Maximus* despise the Idols of Tarentum, as angrie Images against their owne people, who depended vpon them? Did not the Poet grant that it lay in the artificers power, either to make a bench, or a god, of the wild fig-tree that he had in his hands, the verses are vulgarly knowne, and in all mens mouthes.

Olim truncus eram ficulnus inutile lignum:

Cum faber incertus scammum, faceretne Priapum

Maluit esse Deum. — that is,

A fig-tree blocke sometime I was, vnto no vse assign'd,

When as the craftsman what to make, was not resolu'd in mind:

Whether a bench or god, he long did toyle and mused.

At last resolued Priape to make, and for that vse me chuse.

Yea and *Marcus Varro*, whose testimonie *Augustine* citeth *lib. 4. de Ciuitate Dei*, he said, *Qui primi ciuitatibus simulacra inuexerunt, & metum dempserunt, & errorem addiderunt*: that is to say, The first bringers of Images into Cities, emptied Cities of the feare of God, and filled them with error. If a short description of some vanitie of Images could discharge
men

men from the blame of idolatrie, then might the Gentiles also be freed from the vile imputation of idolatrie.

*The idolatrie
of the Iewes.*

Exod 23. 3.
Acts 7. 43.
Num. 32. 24.
Mica. 6. 5.
Amos 5. 26.

The idolatrie of the Iewes, fraughted not onely with vanitie, but also with vnthankfulnesse, and a contempt of the Law of God proclaimed frō mount Sinai, doth leade vs vnto a deeper consideration of the vilenesse of idolatrie. The golden Calfe which they worshipped in the wildernesse, and the starre of *Rempham* declare, that the nature of man is so prone and bent to idolatrie, that we are bent to follow the sinnes of those people who haue bene most hatefull enemies vnto vs. The Egyptians were grievous oppressours of Gods people, neuerthelesse the Iewes followed their idolatrie in worshipping the Calfe. On the other part the Moabites and Ammonites hired *Balaam* to curse them: notwithstanding all this, they tooke vp in the wildernesse the tabernacle of *Moloch*, and the starre of *Rempham*, figures which they made to worship them. It is an vnsupportable mischiefe, and an incurable disease, lurking in our corrupt nature, when we are bent to follow the sinnes of people who hate vs, and wish all kinde of harme to vs both in soule and bodie; so that learned men vpon great consideration, haue called idolatrie *ἰδωλομαρία*, or the madnesse after Idols.

2 Cor. 10. 7, 8,
9, 10.

*Idolatrie the
worst of other
sinnes.*

Simi.

Iosua 22. 11.

When the Apostle *Paul* is making a particular enumeration of the sinnes which the Iewes committed in the wildernesse, namely, Idolatrie, fornication, tempting of Christ, and murmuring, remember that Idolatrie is set in the first place, as the very fountaine of apostacie and defection from God. For like as in matrimoniall contract betwixt man & woman, when the principall head of the contract is broken, and a woman hath giuen her affection and bodie to another man, all the rest of the points of the contract which are subordinate to this, will easily be dissolued: euen so, if idolatrie once take place in our hearts, so that we giue the glorie of God to creatures, all other defection will easily ensue and follow. Therefore in the dayes of *Iosua*, when the people were zealous for the glorie of God, they could not abide any kind of appearance of defection from the true worship of God. But

alas

alas it fareth with zeale as it doth with a teare that is soone dried vp; so doth the zeale to the glorie of God hastily vanish from amongst the children of men. *Similitude.*

Moreover it is diligently to be marked, that the Lord is very strict and precise in the matter of his worshipping, not onely forbidding to worship the gods of the Canaanites, but also forbidding to worship the true God after the forme of their bad worshipping, but onely according to the rule of his owne blessed commandement. And for this cause the ten Tribes of Israel, because they worshipped not God in Ierusalem, but offered sacrifices vpon the altars of Bethel, Gilgal, and Beersheba, they are counted of God as prophane Æthiopians, and people who were strangers from the couenant of God. Therefore in the matter of diuine worship, let these two rules continually be set before our eyes. First to worship God onely, and not his creatures: secondly, to worship him according to the rule of his owne commandement onely. *Deut. 12.4.* *Amos 9.7.* *Two rules to be obserued in Gods worship.*

Finally, amongst the rest of the vnhappie manners of the nation of the Iewes, it is to be noted, that when outward idolatrie seemed to be forsaken amongst them, so that they were content rather to sacrifice their liues, then to suffer the Images of the Romane Emperours to be set vp in their Temple; at this same time (I say) they are defiled with inward idolatrie, which is most abhominable of all other idolatries. For the idoll of all idols is this, when a man maketh an idoll of himselfe, preferring himselfe to God, and his owne will to the commandement of God, and his owne wisdom to the wisdom of God, manifested to the world by his owne deare Sonne Iesus Christ: but so it is, that the nation of the Iewes, at that same time when they forsooke the worshipping of Idols made with mens hands, they forsooke also the Shepherd of their soules, euen the true Messias, and preferred a murtherer to him. Whereof this conclusion may be iustly inferred, that idolatrie is not rightly forsaken, except all Idols both outward and inward be layed aside. *Ioseph. de bel. Iudaic. lib. 2.* *Inward idolatrie of al other the worst.* *Note.*

Many warnings the people of the Iewes had, to beware of idolatrie, yea, the Lord threatned them, that in case they would

Deut. 32. 21. would prouoke the Lord to anger by things that were not Gods, the Lord also would prouoke them to anger by a people that was not a people. But when no warning could profit, the Lord cast them off into a reprobate minde, and receiued the Gentiles to be his peculiar people. But at our very first entrie we haue this warning, to be humble and obedient, lest he who spared not the naturall branches, wil much lesse spare vs, if we make defection.

The Papiſts Idolatrie.

Ioh. 6. 11.

Simil.
Moſe.

Mat. 28. 19.

Habac. 2. 18.
Places of Scrip-
ture againſt
Images.

In the laſt head, I haue to intreat concerning the Images of the Romane Church, which in the ſixth CENTVRIE were receiued into places of adoration; yea, and a little after were adored, and worſhipped: and finally, the adoration of Images got allowance in generall Councils. Now ſeeing I am not intreating of Images made for ornament, or for memorie of ciuill actions, but onely of adoration, and the in bringing of them into places of adoration; let vs remember that the Apoſtles were faithfull diſpenſatours of thoſe things which they receiued from Chriſt, whether it was for the feeding of the bodies or of the ſoules of Chriſts people. When they receiued barley loaves bleſſed by Chriſts mouth and miraculoſly multiplied, they diſtributed vnto the people that ſame bread, and none other, which they receiued out of Chriſts hands. In like manner they were faithfull diſpenſatours of that ſpirituall food which they receiued from Chriſt to feed the ſoules of his people vnto eternall life. Now we neuer reade, that Chriſt taught his diſciples by pictures and Images in the knowledge of his eternall truth, neither that the Apoſtles taught any others to know God, and to follow the vertuous footſteps of the Saints, by preſenting dumbe Images vnto their ſight: therefore this forme of teaching ſmellet of noueltie, and came not from Chriſt and his Apoſtles: for the Apoſtles receiued commandement from Chriſt to preach his word, and to miniſter his Sacraments, but not to preſent dumbe Images to the ſight of the people, juſtly called by the Prophet *Habacucke*, doctors of lies.

Secondly, places of holy Scripture, both in the old and new Teſtament, do ſo manifeſtly condemne adoration of Images

images, that the most obstinate defenders of worshipping of Images were compelled to leaue Scripture, & betake them to the authoritie of vnwritten traditions: and *Damascene* expressly calleth the worshipping of Images *ἄγραφος παράδοσις*, an vnwritten tradition. He forgetteth not to remember the brazen Serpent, and the Cherubins, as the Papists of our dayes do continually, yet his conscience compelled him to acknowledge, that these similitudes were made for signification, and not for imitation or adoration, else how could he flie from Scripture to the naked warrant of vnwritten tradition? I know that errour is no lesse repugnant to it selfe, then it is vnto the truth, and all the shifting businesse of *Damascene* to shroud the adoration of Images vnder some testimonies of Scripture, are vndone by that plaine confession, that it is an vnwritten tradition, else he would haue said, it was *ἔγγραφος, καὶ ἄγραφος παράδοσις*, that is, both a written and vnwritten tradition. The fables of *Damascene*, whereby he would proue the adoration of Images, are in absurditie beyond the fables of Poets, euen in their metamorphoses. For who can abide to reade the hunting of *Placidus*, and the speaking of the beast that was hunted with a crosse betwixt his hornes, shining in brightnesse farre beyond the splendour of the Sunne? with such vanities and lyes must the infirmitie of a false doctrine be supported. But *Iohn* Patriarch of Ierusalem, who writeth *Damascens* life, he writeth that *Damascens* hand was cut off by the Prince of the Saracens, and was miraculously restored and healed againe by inuocation of the Image of the virgin *Marie*. It is not likely that *Damascene* (who writeth the miracle of *Placidus* hunting for confirmation of worshipping of Images) could haue forgotten so great a miracle wrought for the restitution of a member of his owne bodie, obtained by worshipping of an Image, if it had bene a miracle wrought indeed.

But now to leaue *Damascene*, and the Patriarch of Ierusalem, the writer of the historie of *Damascens* life, who hath added vnto the multiplied number of *Damascens* fables, an heape of lies, to the end that his 3. Orations *pro Imaginibus*, may

Damascen. orat. 2. pro Imaginibus.

Damascen. Orat. 3. pro Imaginibus. Note.

Why the Coun-
cell of Constan-
tinople reie-
cted Images.

1.

2.

3.

may be like vnto a measure full and ouerrunning: and to conuert me to Councils, wherein as in victuall houses and in barnes, all store of Arguments are layed vp that can serue for the apparent allowance of Images. I forbear at this time to speake much of the Councell gathered by *Constantius Copronymus* at Constantinople, anno 755. wherein 338. Bishops vtterly condemned the adoration of Images, and the setting of them vp in places where God was worshipped, and that for three principall causes. First, because the making and bowing downe to Images is expressly forbidden in Scripture, and namely, in the second Commandement of the Decalogue. Secondly, because the picturing of Christ (who is both God and man) and representing of him by a similitude, is a diuiding of his two natures, (so farre as in vs lyeth) because his diuine nature cannot be pictured, and his humane nature should not be separated from his diuine nature. Thirdly, because the writings of holy and ancient Fathers condemned the worshipping of Images, such as *Epiphanius*, *Nazianzenus*, *Chrysostomus*, *Athanasius*, *Amphilochius*, *Theodorus* Bishop of Ancyra, and *Eusebius Pamphilus*, whose graue sentences, all condemning adoration of Images, are most worthie to be read.

Councils oppo-
site one to a-
nother.

In the rest of this treatise, I shall set downe two opposite Councils, the one allowing the adoration of Images, the other disallowing it. The second Councell of Nice vnder the Emperesse *Irene* anno 789. gaue full allowance to the adoration of Images; out of Asia, and Grecia, and some other parts, with the ambassadours of *Adrian* Bishop of Rome, were assembled 350. Bishops. On the other part, vnder the reigne of *Carolus Magnus* Emperour of the West, anno 794. a great Councell was assembled at *Francford de maine*, wherein the adoration of Images was vtterly disallowed, and the arguments alledged in the second Councell of Nice for adoration of Images, are clearely refuted in presence of *Charles* king of France and Emperour of the West, and *Theophilactus* and *Stephanus* Ambassadours of the Bishop of Rome. In these two opposite Councils, let the iudicious Reader marke the great

great providence of God, who hath appointed that there *Note.* should be contradiction to the lying doctrine, so that they who loue the truth of God haue no need to follow a false doctrine, in regard there is no man that dare gainsay it. For I dare say, to the commendation of the Councell of Frankford, that the Ibides of Ægypt were neuer more readie to deuoure the flying Serpents of Arabia, so that they would not suffer them to light in the coasts of Ægypt, then the Councell of Frankford was readie to vndo all the foolish arguments of the second Councell of Nice, prouing the adoration of Images. *Simil.*

Before I set these Councels in opposite termes of contradiction the one to the other, the Preface of the Councell is worthie to be marked. *Adrian* Bishop of Rome sent a letter to the second Councell of Nice fraughted with lies, and affirming that the Emperour *Constantine* was a leper, that he endeououred to cure his disease by shedding of innocent babes blood, that *Peter* and *Paul* appeared to him in a vision by night, and bad him go, and be baptized by *Silvester*, and his disease should be healed, and that in remembrance of this benefit *Constantine* builded Churches in Rome, and adorned them with the Images of *Peter* and *Paul*. The grounds of this letter containeth a masse of impudent lies. *Constantine* was not a leper, but a man gifted in soule, beautifull in bodie, and furnished with great gifts both of soule and bodie, and meet for great workes, as *Eusebius* witnesseth, who liued in *Constantines* time, and was familiarly acquainted with him. *Neither* was he baptized by *Silvester* in Rome, but by *Eusebius* in Nicomedia. For *Silvester* and *Marcus* his successour were *Note.* both dead before that *Constantine* was baptized. The rest of his letter is like vnto the sandie ground and fabulous narration whereupon it is grounded. *Euseb. de vit. Constant. lib. 4.*

The arguments of the second Councell of Nice prouing adoration of Images, may be distributed into foure rankes. *Arguments for adoration of Images of foure sorts.* Some are taken out of Scripture, others out of Fathers, the third ranke from common reason, the fourth from miracles. If I propound their arguments in order, and likewise the answers

swers to them, I do a benefit to the Reader.

1.
Argument.

The Cherubins and the brasen Serpent were made by Gods commandement, and the Cherubins were seated in the place of adoration: *ergo* Images may be brought into the places of adoration.

1.
Answer.

There is a threefold difference betwixt Images set vp in Churches to be worshipped, and the Cherubins in the Temple. First, the Cherubins are made by the expresse commandement of God, but the Images set vp in Temples, are made expresse contrarie to the commandement of God. Secondly, the Cherubins and brasen Serpent were representations of diuine mysteries. Thirdly, neither the Cherubins nor brasen Serpent were made for adoration as Images are that are set vp in Temples. If any man be not fully resolved with these answers, let him vnderstand that the Law-giuer hath absolute authoritie to make exceptions from his owne Law, but it is not lawfull to others, without warrant of Gods commandement to do the like. Example in *Abraham*, who had a warrant to kill his owne sonne, as formerly hath bene declared. The people of Israel had a warrant to borrow from the Egyptians vessels of siluer and of gold, and costly rayment: and *Moses* had a warrant to make Cherubins, and a brasen Serpent: but those things are not lawfull to others, who want the like warrant.

Note.

Gen. 22. 2.
Exod. 12. 35.
36.

Exod. 31. 7.

2.
Argument.

The next argument borrowed from Scripture is this, *Jacob* worshipped the top of *Iosephs* staffe, therefore it is lawfull to worship Images.

2.
Answer.

The Councell of Frankford answereth to this argument, that like as there are no such words in the Hebrew text, euen so the words of the Apostle in the Epistle to the Hebrewes, Chap. 11. verse 21. containe no such thing, where it is said, *καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ*, that is, he worshipped leaning aboue the top of his scepter: but he worshipped not his Scepter. And *Augustine* in his questions vpon Genesis affirmeth, that he worshipped God, and not the staffe of *Ioseph*.

August. quæst.
in Genes. 16. 2.

3.
Argument.

The third Argument taken out of Scripture, is out of the booke

booke of the Psalmes: *O Lord, I haue loued the beautie of thy house.* Of this they concluded, that Images should be loued and worshipped, seeing they are the beautie and ornament of Gods house.

To this argument it is answered by the Councell of Frankford, that this argument is grounded vpon a wrong interpretation of Scripture, for by the house of God, is not meant a materiall Temple; and the ornament of Gods house, is not Images, but spirituall vertues. Many other places of Scripture are grossly abused, but I will haue some regard to the reader, that he be not wearied in reading an heape of friuolous arguments.

Many arguments are taken out of the writings of Fathers, to proue the adoration of Images, but these following are the chiefe and principall. First they say, that *Basilus Magnus* affirmeth, that the honour done to the Image redoundeth to him whose Image it is.

This he speaketh of Christ, who is the Image of the inuisible God; and who is the brightnesse of his glorie, and the ingrauen forme of his person; but he speaketh not of Images formed by the hands of men.

The testimonie of *Gregorius Nyssenus* is cited, who writeth that when he passed by the Image of *Abraham* liuely pictured, with the knife drawne, readie to kill his sonne, he could not abstaine from shedding of teares.

This argument is counted friuolous: albeit *Gregorius Nyssenus* wept, yet he bowed not his knee to worship the Image of *Abraham*. Moreouer the Councell of Frankford alledged that the bookes of *Gregorius Nyssenus* were not extant.

Amongst arguments taken from naturall reason, to proue adoration of Images, this is the chiefe. The Emperours Image is honoured, therefore the Image of Christ should be honoured.

To this argument the Councell of Franckford returneth this answer, that God is not like vnto a mortall King, locally circumscribed, so that when he is in one place, he cannot be at that selfe same time in another place: therefore to enter-

Note.

taine a reuerence in the peoples hearts towards their Prince, this custome of honouring the Kings Image was found out. But God who is euery where present, and whom no place can containe, he is not to be sought in Images, neither was that forme of worshipping either commanded or allowed by God.

2.
Argument.

The argument inuented of later dayes, to proue adoration of Images, is sophisticall: The dishonour done to the Image of Christ, redoundeth to himselfe; *ergo* the honour done to the Image of Christ, redoundeth also to Christ, and is an honouring of Christ himselfe. The antecedent is proued by the fact of *Julian* the Apostata, in breaking in peeces the Image of Christ in Casarea Philippi.

Sozom. lib. 5.
cap. 21.

2.
Answer.

To this it may be answered, that the breaking downe of the brasen Image in Casarea Philippi, was not a dishonoring of Christ in respect of the fact that *Julian* did, but in respect of the intention of the doer: but when this is proued, the consequent will not follow. For albeit an euill intention be enough to bring a man within the compasse of such as dishonour Christ, yet a good intention is not enough to proue that we are honourers of Christ, but our actions also must be ruled according to the commandements of Christ: and therefore they who haue onely an intention to honour Christ, but in the meane time violate his commandements by worshipping him in an Image, shall neuer be counted honourers of Christ.

Note.

An argument
from miracles.
Answer.

The fourth ranke of arguments is taken from miracles wrought by Images. This argument is weake and faultie in all sides. The antecedent is false, as shall be declared hereafter. But suppose that miracles had bene wrought in Images, or by Images, it followeth not that they should be worshipped. In the wildernesse God cured his people miraculously by looking to the brasen Serpent, yet it was not lawfull to worship the brasen Serpent; and when the people worshipped it, *Hezekias* brake in peeces, and called it *Nehustan*. In like manner, God wrought a notable miracle by the ministrie of *Paul* and *Earnabas* at *Lystra*, yet would they not suffer the people

2. King. 18. 4.

Act. 14. 8.

people to worship them: and the comming of the Antichrist is foretold to be mightie by lying wonders, yet is not the Antichrist to be worshipped. Therefore this argument is of no force, albeit it were true that miracles had bene wrought by Images. 2. Thess. 2. 9.

But let vs examine the antecedent of this argument: they say, that miracles haue bene wrought by Images: for confirmation of this, they bring in the liuely similitude of Christs face printed in a cloath, and by Christ his application of the cloath to his blessed face with his owne hands, which portraiture of his face he deliuered to the painter of King *Agbarus* to be carried to him, because the painter dazled with the splendor of Christs face could not paint his similitude. Now (say they) the verie effigies of Christs face miraculously by touching onely stamped in the cloath, declareth that God worketh miracles both in Images & by Images. I answer: this fable of *Agbarus* painter was not heard of before the seuen hundredth yeare of our Lord, y^e *Damascene* maketh mention of it. The Apostles and Euangelists made no mention of any such thing, neither yet *Eusebius*, who had conuenient time to haue writen of this miracle of the painter, (if any such thing had bene true) when he wrote of the letter of King *Agbarus* sent to Christ, and Christs answer returned againe to him. Damascen. de orthodoxo fide lib. 4. Euseb. lib 1. cap. 13.

The miracle of the Image of Christ crucified by the Iewes in Berythus a towne of Syria, out of the pierced side whereof flowed bloud and water in great abundance, and this bloud mixed with water had a medicinal vertue to cure all diseases: the writing of this miracle is ascribed to *Athanasius*, but the verie stile and phrase of writing declareth, that it is a booke supposititious, and not belonging to *Athanasius*: like as manie other bookes giuen out vnder the name of *Athanasius* are supposititious and false. And *Erasmus* that learned man, who was neuer satisfied with reading, yet he was wearied in reading the supposititious workes of *Athanasius*, making an end of reading of them with this prouerbe *ἄλλος δούλος*, that is to say, enough of acornes, meaning that he might spend A fable of the Image Christ. Note.

the time better then in reading vnprofitable and vnnecessarie bookes.

*A fable of the
Image of Ma-
rie.*

The miracle of the Image of the Virgine *Marie*, and the candle set before her Image by an Hermite, who went in pilgrimage a farre iourney, and when he returned againe, after the issue of three moneths (others say fixe moneths,) the candle was still burning, and not consumed in all this time. This miracle hath the right shape of a fable: for all circumstances of time, place, and persons are obscured, neither is it declared in what yeare of the Lord this miracle was wrought, nor in what place of the world the Image was, neither is the name of the Hermite expressed, nor the name of the place whereto he journeyed: onely the writer of this miracle is said to be *Dionysius Ascalonita* presbyter; some obscure fellow doubtlesse, or the fained name of some author, for his name is vnknowne to the learned.

Note.

Acts 16. 17.

The second Councill of Nice, which gaue such full allowance to adoration of Images, it began euill, and it ended worse: for it began at the fables contained in *Adrians* letter, but it ended at a dialogue betwixt the Deuill and a certaine Monke, whom Satan forbad to worship our Ladie: but his foolish Abbot *Theodorus* said vnto him, that it was a lesse sinne to haunt all the baudie houses in the towne euery day, then to leaue off worshipping of the Image of our Ladie one day. The Apostle *Paul* neuer vsed the testimonie of the diuell to proue himselfe to be the seruant of God, albeit the woman possessed with a spirit of diuination cried after *Paul* and *Silas*, that they were the seruants of the most high God: and in my opinion the arguments taken from the testimonie of Satan should be eschued, for God hath not appointed him to be our teacher.

*The honours
of Images.*

Now let vs consider the multiplied honours of Images hatched in the second Council of Nice, vnder this one word, adoration of Images. This adoration standeth in decking of them, kneeling vnto them, saying of prayers before them, censing, lighting of candles, vowes, offerings, festiuall dayes, salutations, building of Churches, and altars. All these honours

nours were done both to the Image, and to the Saint represented by the Image. The decking of Images is condemned by the Prophet *Hosea*; and it is indeed a spoiling of the poore, who haue need of such support as is bestowed in vaine vpon Images, who haue no need of ornaments and cloathing. Vnder the bowing of the knee, all idolatrie is comprehended. Prayer should be conceiued without wrath and doubting: but so it is, he that prayeth before an Image cannot be free of doubting, because he hath no promise to be heard. Censuring was a part of the ceremoniall law, verie badly transferred for the liuing God to senselesse Images. Candles lighted before Images, declare that the Saints represented by those Images were the lights of the world, but it is a vaine thing to forsake the light of their wholesome doctrine, and to honour them by lighting candles before their Images. Salutations of Images are no lesse ridiculous then the salutations wherewith Saint *Francis* saluted the kine as his sisters, for humilities sake. As concerning vowes, building of Temples, setting vp of altars, and festiuall dayes, to the honour of Images, it is too great honour done vnto them, with some slip of memorie in them who do it: for in one word, they say, there is no diuinitie in Images, and immediatly after they do such honour vnto them, as *Salomon* when he stood, did to God, and when he fell, did to *Astaroth, Chemosse and Moloch*.

Hosea 2. 5.

1. King 19. 18

1. Tim. 2. 8.

Exod. 30. 19.

Exod. 25. 29.

Simi.

1. King 11. 4.

Before I make an end of this Treatise, it may be demanded, How could the worshipping of Images get place at that time when Emperours and Councils with all their might contended on the contrarie, that Images should not be worshipped? The Emperours *Philippicus, Leo Isaurus, Constantinus Copronymus*, and *Leo* his sonne, were all seriously bent to suppress the worshipping of Images, and in the West, *Carolus Magnus* King of France and Emperour, was present in the Councell of Frankford, where the worshipping of Images was condemned. To this I answer, That the authoritie of the Bishops of Rome was at this time so increased, that they durst encounter with the Emperours of the East, who were farre distant from them. *Constantine* Bishop of

Question.

Answer.

Question.

Answer.

August. de Ci-
uit. De lib. 5.
cap. 12.

Note

Note.

Rome razed out of Charters the name of the Emperour *Philippicus*. *Gregorius* the second did excommunicate *Leo Isaurus*, and forbad to pay tribute vnto him. *Gregorius* the third in contempt of *Leo* gathered a Councell, and ordained the worshipping of Images. As concerning *Carolus Magnus* who was proclaimed Emperour by the speciall mandate of the chaire of Rome, the question is greater, How could the Bishops of Rome tollerate, that worshipping of Images should be condemned by a Councell gathered by this new Emperor whom they had authorized by their owne trauels? To this I answer, that the Bishops of Rome did as the ancient Romanes did, of whom *Augustine* writeth: *Multas cupiditates unius ingenti cupiditate prefferunt*, that is to say, Many desires they pressed downe for the excessiue desire they had of one thing, to wit, of soueraigntie and dominion: euen so, the great desire the Romane Bishops had firmly to keepe in their possession that great territorie of land in Italie, called *Exerchatus Rauenna*, which *Pipinus* King of France tooke by force from the Emperor of the East, and gaue it to the chaire of Rome: for the excessiue desire (I say) which they had to keepe this rich prey, they would not contend with *Carolus Magnus*, but after his death they could not suffer his posteritie to take such a course against the worshipping of Images as *Carolus Magnus* had done. Insomuch that in the dayes of the reigne of *Ludonicus Pius*, it was hard for the Emperour to protect *Claudius Taurinensis* against the chafing malice of the Bishops of Italie who hated him, because he cast Images out of his Church in Turin. Yea, and *Claudius Taurinensis* directly impugned the adoration of Images, by a booke written by him vpon that subiect, whereunto no answer was giuen during his life time, but after his death many were found like barking dogges railing against his blessed memoriall; and that so much the more, because in his booke he wrote sharply against the surfeiting pleasures of the Romane Church, who were better content to worship the Crosse of Christ, because that was easie to be done, then to beare the Crosse of Christ, because that was a laborious worke,

worke, and painfull to the flesh: yet did Christ command vs to beare his crosse, but not to worship it.

Finally, it is to be noted, that the defection of some men of great account was a stumbling block to many others. *Paulus Cyprius* Bishop of Constantinople left his charge, entred into a Monasterie, & lamented that he had consented to the abolishing of Images. *Gregorius* Bishop of Neocesarea, one of the chiefe disallowers of Images in the Councell holden at Constantinople, gaue in his suppliant bill in the second Councell of Nice, confessed his error, and subscribed to the decree of that unhappie Councell, by whose example the Bishops of Nice, Hierapolis, of the Isles of Rhodes and Carpathus were moued to do the like. Let this be a warning to them who are in eminent places, that they fall not from the truth of God, lest by their fall they procure a great ruine and desolation to the house of God.

Note.

The Lord keepe vs from defection: to
whom be praise and glorie for
euer. Amen.

THE





THE XVII. TREATISE.

Of Satisfaction and Indulgences.

THE ARGUMENT.

I. In what manner Satisfaction and Indulgences were used of old, and how by the Papists they are now abused. II. That it is not agreeable to the word of God that the dispensation and application of Christs blood should be committed to a mortall man. III. Concerning the absurdities of Popish pardons, proved out of the word of God. IIII. A confutation of Popish arguments alledged on the contrarie.



Satisfaction of old, was publicke repentance made for grievous faults, such as murther, adulterie, apostasie. And this publicke humiliation made in sight of the people, with fasting, teares, basenesse of apparell, and such other tokens of an humbled minde, with a sense of sorrow for by-past offences, was called *satisfactio*, as *Augustine* writeth, *quia satisfiebat Ecclesia*, that is, because the Church was satisfied, yea and the slander was remoued. This humiliation foresaid in the Greeke Church was called *πρωγια*, or a punishment, because it was inflicted as a punishment in Church discipline to terrifie others from committing the like offences. Now seeing this Ecclesiasticall discipline was very rigorous, & endured many yeares, as y^e Canons of Councils clearly declare, it pleased the Church vpon weightie considerations to release somewhat of the seueritie of the first prescribed discipline: yea and the people oft times intreated the Pastor by earnest requests, that the time of publicke repentance might be shortened, because they saw great tokens of vnfeined repentance in the offender. This dispensation with the rigour of old discipline, was called *indulgentia*, but in Poperie, which was

*August. En-
chirid. 65.*

*Sozem lib. 7.
cap. 16.*

*Concil. Nicen.
canon 12.*

was beginning in this Centurie to haue great vpper hand, the abuse of these two words, hath vtterly vndone the ancient puritie of religion and discipline.

The word Satisfaction, which of old was referred to the people, now in Poperie is referred to God, in this manner. They teach the people, that the sinnes committed before Baptisme are abolished in Baptisme, but sinnes committed after Baptisme, we must obtaine pardon for them by our owne Satisfactions, namely by fasting, prayer, almesdeeds, pilgrimages, and such other works done by our selues. And to make this doctrine the more plausible vnto the people, they bring in a similitude of a man sailing in a ship, who if he fall out of it into the sea, the ship (say they) goeth away without recouerie, and if he find not another vessell to support his distressed estate, & to bring him to land, he must needs perish and drowne: euen so (say they) if after Baptisme we commit any transgression, we must either be supported by our owne Satisfactions, else we must perish in our sinnes. No similitude can be more repugnant to Scripture then this. For albeit there be many vessels wherein mens bodies may be preserved from the danger of drowning, yet are there not many vessels wherein our soules can be saued from condemnation, but we are saued onely by our spirituall Baptisme, whereby the filth of our soules is washed away in the bloud of Christ. And like as God commanded not *Noe* to make two arkes, but one onely for the safetie of a few: so hath God appointed onely one way for the safetie of our soules, so that if we sinne after Baptisme, we must haue refuge to the sweet promises of remission of sinnes made to vs in Baptisme.

In what sense *Indulgentia* was taken of old, I haue already declared. In the Romane Church Indulgences and Pardons are a dispensation of the merits of Christ and his Saints to the vtilitie of sinners. This presupposeth that the merits of Christ and his Saints are put into the custodie of the Bishop of Rome, and that his treasure can keepe them. Concerning the merits of Christ, they say, that there was such precious vertue in his bloud, that one drop of it was sufficient to redeeme all

*The Papiſts
abuse the
words Satis-
factio and
Indulgentia.*

Simil.

1. Pet. 3. 21.

Smilitude.

*The vse of In-
dulgences and
Pardons in the
Romane
Church.*

Answer.

all the world, now (ſay they) what ſhall become of all the reſt of his blood which he ſhed in great abundance? ſhall all this precious blood be loſt? and where can it be better kept then in the treaſuries of Chriſts Vicar, to be diſpenſed to the vtilitie of ſinners when need requireth? To this vaine aſſertion of Papists I anſwer, that the Lord neuer dealt ſparingly, neither with our bodies nor ſoules. The Lord hath provided greater abundance of aire for the reſreſhment of our bodies, then all the breathing ſenſes of men and beaſts is able to draw in. The Lord rained downe Manna from heauen in greater plentie then might haue ſufficed the people of the Iewes in the wilderneſſe: euen ſo when the Lord is content to ſhed great abundance of his precious blood, he hath done it to ſet forth the great riches of his mercie toward our ſoules, but not to make a mortall man a diſpenſatour of one drop of his bleſſed blood.

*Smilitude.**Note.*

Nothing is more repugnant to holy Scripture contained in the old and new Teſtament, then this, that the diſpenſation and application of Chriſts blood ſhould be committed vnto a mortall man.

Leuit. 16. 14.

In the old Teſtament the high Prieſt who entred once in the yeare into the moſt holy place, ſprinkled the blood of the ſacrifice with his owne fingers vpon the Arke: euen ſo, the blood of the euerlaſting Couenant, which Chriſt carried vp to heauen, is ſprinkled on the Saints of God on the earth: but

*Simil.**Matr. 10. 13.*

by whom? onely by the fingers of our high Prieſt the Lord Jeſus. In the new Teſtament we ſee, that albeit many things were committed to the diſpenſation of the holy Apoſtles, yet ſome things were reſerued onely to the Lords owne diſpenſation. Chriſt gaue power to his diſciples to wiſh peace to euery houſe which receiued them, but the diſpenſation and application of this peace Chriſt reſerued vnto himſelfe, becauſe he alone, and not his diſciples, knew who was the true child of peace. In like manner, power of preaching the Goſpell was committed to the Apoſtles, but the conferring of the gift of faith which is wrought by hearing, belongeth onely to Chriſt: euen ſo the preaching of ſaluation by the merits

Ephes. 2. 8.

of

of Christs blood is committed to many, but the application of that precious blood to the safetie of our soules, is onely proper to Christ himselfe, who shed that blessed blood for our saluation.

The merits of the Saints also, that is, the works of super- *Note.* erogation, are thought to enter into the Popes treasurie, and to be at his dispensation. Of this we haue spoken somewhat alreadie. But what presumption is this, that they dare mixe together the blood of the Saints, and Christs blood, and the merits of Saints with the merit of Christ, and cast all into one heape and treasurie? The verses of *Praxilla* a Poetesse of Scy- cion were abhorred by the Gentiles, because in her verses she brought in *Adonis* comparing cucumbers and apples with the Sunne, yet is it a more tollerable thing, to match an earthly creature with an heavenly creature, then to match creatures with the Creator, who is blessed for euer.

After that this opinion of Indulgences and Pardons in a new and Romane sence once tooke place, it is a wonderfull thing to heare what progresse it made from euill to worse. Some thought that by Pardons might be obtained a reliefe from temporall punishments, or at least a change of eternall punishments into temporall: but others running as it were to the superlatiue excesse of all spirituall madnesse, affirmed that by vertue of Popes pardons, men were absolved both from fault and punishment, and these Pardons were called *Plenissima Indulgentia*. Of this sort was the Pardon that *Bonifacius* the eight proclaimed to such as would come to Rome in time of his appointed Iubile, and visit the Church of Lateran, anno 1399.

By this which I haue alreadie spoken, it is euident, that the Papists in the words of Satisfaction and Indulgences, deceiue both themselues and others: for what auaieth it to keepe the ancient words vsed in the Primitiue Church, and to vse them in a new sence vnknowne to the Fathers who spake of Satisfaction and Indulgences? Did not the Athenians of old weare the badge of the golden grasshopper, in token they were not strangers, but that they were inhabitants in that land wherein
both

Simil.

both their predecessors and themselves were borne, but when they were conquered by the Romans, and their golden libertie was lost, what availed the badge of the golden grasshopper? Euen so when the substance of ancient words is lost, what auaieth it to talke of Satisfaction and Indulgences, as ancient things?

*The absurditie
of Popish Sa-
tisfactions.*

*Concil. Tri-
dent. de satisf-
fact. necessit.
Canon. 12.*

*Rom. 8. 18.
Heb. 10. 14.*

In the rest of this Treatise I will declare the absurditie of Popish Satisfactiones & Indulgences. The Councell of Trent in the 12. Canon *De operibus Satisfactionis*, they write, *If any man say, that the whole punishment & fault is continually remitted by God, and that the Satisfaction of penitent persons is no other thing but faith, whereby they apprehend that Christ hath satisfied for them, let him be accursed.* This Act of the Councell of Trent in all the parts of it is flatly repugnant to the Scriptures of God. There are we taught that in Satisfaction two things are principally required. First a perfect obedience to the Law of God. Secondly, a perfect sacrifice for the sinne committed by man: both these things are to be found in Christ alone, who by his obedience hath abolished the sinne which came in by the disobedience of *Adam*, and by one oblation hath consecrated for euer them who are sanctified. Now to pronounce a curse against all them who leane vnto the obedience and sacrifice of Christ as vnto their onely Satisfaction to the iustice of God, is all one as if they would pronounce a curse against all the true disciples of Christ, who beleecue according as they are taught in the holy Scriptures of God.

*Ambros in
Luc 22. serm.
46.
Mat. 26. 75.*

If at any time ancient Fathers speake freely in this matter, it is our part to do that fauour to them, which is done to all men, to wit, to giue them libertie to interpret the meaning of their owne words. So when *Ambrose* writeth that teares wash away sinnes, he declareth in what sense he spake this, to wit, not to count the teares of *Peter* to be a satisfaction for his threefold deniall, but rather, that his teares was a re-
stimonie that he was one of the elect, for whose sinnes Christ had satisfied. The words of Saint *Ambrose* are these: *Legi quidem Petri lachrymas, sed satisfactionem non lego*: that is to say,

I haue read of the teares of *Peter*, but of his satisfaction I reade not.

The Romanists in our dayes are like vnto men who haue trauelled vpon the sea, and in the end they arriue to the harbour, and when they set their foote on shore, they thinke that the ground is running about them in a circular reuolution. *Similitude.* This is nothing else but the conceits of their troubled braines: euen so, when Papists reade in holy Scripture many exhortations to fasting, prayer, almesdeeds, they imagine that Scripture is speaking of Satisfaction for sinne. But holy Scripture is like vnto the solide globe of the earth, which is not vnder a continuall motion, but is euer like vnto it selfe, and sends vs continually in the matter of Satisfaction, to that one oblation which hath consecrated for euer them who are sanctified. Yea, the false teachers of our dayes are like vnto the Edomites, who were more cruell then the Babylonians, who contented themselves with slaying of some, and carrying of others captiues, and setting the towne on fire, but the children of Edom cryed out, that the very foundations of the citie should be razed, to the end it should neuer be a citie againe: euen so, they who send vs to our owne satisfactions, they would vndo our saluation from the very ground, as if Christ had bene manifested in our nature in vaine, to make Satisfaction for our sinnes, for which we must make Satisfaction in our owne persons, and by our owne workes our selues. *Similitude.*

The principall argument whereby they endeuour to proue humane Satisfaction by Scripture, is in the words of the counsell of *Daniell* giuen to *Nabuchadnezzar*: *Wherefore, O King, let my counsell be acceptable vnto thee, and breake off thy sinnes by righteousness, and thine iniquities by mercie towards the poore: Lo, let there be an healnig of thine error.* What is contained in this most wholesome counsell of *Daniell*, but an exhortation to leaue off the course of doing euill, and to do good, to the end that the change of his conuersation might be a testimonie that God had forgiven him his sinnes, and accepted him into fauour? The like wholesome counsel the Apostle *Obiection.* *Daniel. 4. 24.* *Answer.*

Ephes. 4. 28.

ſle *Paul* giueth to them who had ſometimes bene theeues, *Let him that ſtole, ſteale no more: but let him rather labour, and worke with his hands, the thing which is good, that he may haue to giue vnto him that needeth:* Is there any thing here but an exhortation to deſiſt from wonted vngodlineſſe, and to leade a new and holy conuerſation? but the Apoſtle is ſpeaking nothing of humane Satisfactions, yea, that holy Spirit who filled his mind with celeftiall knowledge, ſanctified alſo his memorie, that he ſhould ſpeake nothing repugnant vnto that he writeth vnto the Hebrewes, *μία ὡς προσφορά τετελείωκεν εἰς τὸ ἁγιασθῆναι τὰς ἀγιαζομένους*, that is, By one oblation he hath conſecrated for euer them who are ſanctified. And the Apoſtle *Iohn* writing to them who were already baptized, and counted the children of God, he ſaith, *My babes, theſe things I write vnto you, that ye ſinne not: and if any man ſinne, we haue an Advocate with the Father, Ieſus Chriſt the Juſt.* So that this new Theologie of our owne Satisfactions for faults committed after baptiſme, came not from Chriſt and his Apoſtles, but it is an inuention of the braine of man.

Ioh. 1. 36.

Likewiſe Chriſt in holy Scripture is called the Lambe of God who taketh away the finnes of the world. Is it not great forgetfulneſſe in men to magnifie the finger which pointed out Chriſt ſo much, as to count it incorruptible, that the fire hath no power to burne it, and it is an holy relique in the Romane Church, and on the other part, to be ſo forgetfull of the golden ſentence which he vttered at the pointing forth of his finger, namely, that Chriſt was the Lambe of God, that is, the onely propitiatorie ſacrifice for our finnes? For that Lambe which was offered in the morning and the evening in the old Teſtament, did not repreſent our Satisfactions, but onely the propitiatorie ſacrifice which Chriſt offered vpon the Croſſe for our finnes. The doctrine of *Auguſtine* agreeing with Scripture was this: That Chriſt taketh away our finnes three manner of wayes. Firſt by forgiuing the ſins we haue committed. Secondly, by ſupporting vs with his grace, that we ſhould not commit the like in time to come. And thirdly, by bringing vs vnto eternall life, where we ſhall

How Chriſt
taketh away
our finnes.

shall be free from committing of sinne.

Finally, the writings of the Prophets and Apostles about the doctrine of Satisfaction, do point out Christ onely, by whom we obtaine forgiveness of our sinnes, as the Apostle Peter speaketh to *Cornelius* in these words: *To him also give* ACT. 10. 43.
all the Prophets witnesse, that through his Name all that beleue in him shall receive remission of sinnes. If this be the summe of the doctrine of the Prophets and Apostles, they who contend so seriously to proue mens Satisfactiones for faults committed after baptisme, they strue against the doctrine of the Prophets and Apostles.

As concerning the word *Indulgentia*, what it did signifie of old in the Primitiue Church, I haue already declared: to wit, a mitigation of the strict discipline vsed against great offenders: but this matter will be better vnderstood, if it be deduced from the very first ground. In time of the ten great persecutions many were found weake, who fell away from the open profession of the truth, and sacrificed to Idols. The daily increasing number of back-sliders from the truth, compelled the Church to enter into a deepe consideration how this defection might be stayed. *Novatus* was of this opinion, that they who made defection in the time of the ten persecutions, should not be admitted againe to the fellowship of the Church, albeit they did repent. This opinion was too rigorous, and repugnant to Scripture. Others thought it more expedient to institute Sermons to be preached at solemne times, such as *Natalitia Martyrum*, whereby the great commendation of the constant faith and sufferings of the Martyrs euen vnto the death, might make these timorous back-sliders ashamed of their defection: and on the other part, if any of them craued to be receiued againe into the bosome of the Church, that they should testifie their repentance by publicke Satisfaction so many yeares as was prescribed vnto them by Church discipline: the mitigation of the rigour of this discipline was called *Indulgentia*. In our dayes it is taken in another sence, for an absolution from fault and punishment, at the least from one of them, and a dispensation of the merits

*How the word
Indulgentia is
now taken.*

of Christ and his Saints, to offenders. This abuse of ancient words, to the noueltie of a new fact vnkowne to Fathers, maketh Popish Religion iustly suspected to such as consider their wandring from antiquitie, albeit they brag of it continually: in so much that it may be said of them which *Philip* king of Macedon spake of a Iudge who dyed his haire, that he who was false in a matter of haire, would neuer be true in a matter of iudgement: so the miserable abuse of the word *Indulgentia* prognosticateth horrible abuse in the matter it selfe.

Simi.

Question.

If any man demand how doth this treatise of Indulgences belong vnto this CENTVRIE, seeing that Indulgences and Pardons against which I write, were not as yet in vse in the Romane Church? yea we reade not of *Plenissima Indulgentia à pœna & à culpa*, before the 1200. yeare of our Lord. To this I answer, that in this CENTVRIE they were opening a passage to that which after followed. As *Iulian* the Apostata, when he cut a parcell of ground, he opened a passage for *Euphrates* to runne into *Tigris*, and so procured that his ships should arriue at *Ctesiphon* a towne situated vpon *Tigris*, and not vpon *Euphrates*: euen so in this CENTVRIE the Bishops of Rome were enlarging the power of their keyes, which power they extended so amply, that they durst excommunicate Emperours at their pleasure; and the posteritie following them, finding the power to be ample, they tooke vpon them authoritie to absolue in earth from fault and paine, persons whom God promised not to absolue in heauen, because they were not penitent.

Answer.
Sozom. lib. 6.
cap. 1.
Similitude.

Absurditie in
late Pardons.

Ezek. 18. 17.

The two greatest absurdities in late Pardons are these: First an absolution from fault and punishment, vnder another condition then is contained in the written word of God. For there it is expresly written: *When the wicked turneth away from his wickednesse that he hath committed, and doth that which is lawfull and right, he shall saue his soule aline.* But the Pardon of Pope *Bonifacius* the eight containeth a full absolution from fault and punishment, vpon condition that men trauell to Rome in time of Iubile, and visite the Church of Lateran.

If

If an officer who is trusted with the kings letters, did pro- *Simil.*
claime his Highnesse letters another way then they were
first conceiued and sealed with the kings signet, he would
be counted a false messenger, and would be remoued from
his office, but he who dare presume to alter the message
of the great King, and to promise forgiuenesse to him to
whom God hath not promised it in his owne writen word,
he is a false teacher, *Promising libertie to others, when as himselfe* 2. Pet. 2. 19.
is a servant of corruption, as the Apostle speaketh.

Before this great sinne was amended, another greater sin *Of Pardons.*
was added vnto it, & Pardons were sold for money, by which
doing the Bishops of Rome ceased frō being the successours
of *Simon Peter*, and became successours of *Simon Magus*. The Act. 8. 20.
Apostle commending in the Corinthians (before they ab- 2. Cor. 7. 11.
solued the incestuous adulterer) godly sorrow, care, a clea-
ring of themselues, holy indignation, feare, zeale and
punishment, amongst other things he commendeth in
them an earnest desire, to wit, of the conuersion of them who
had fallen by an hainous transgression. The word *ἐνσπύρις*
vsed by the Apostle, is not *ἐνσπύρις τῷ ἀργύρῳ*, that is to say,
an earnest desire of money, but rather an earnest desire of the
repentance of him who had offended.

The horrible abuse of Pardons sold for money were *The abuse of*
knowne to all nations in Europe, especially to the countrie of *Pardons.*
Germanie, to whom Pardons were sent both for sinnes
past, and for sinnes to come, with *Ticelius* an eloquent Ora-
tour; but Pardons at that time were come to the height, and
could continue no longer, and since that time they giue no
price. I am the shorter in this Treatise, lest I should hinder
any man from reading the writings of *Chemnicus de* *Chemnicus de*
Indulgentijs, who hath accurately written the be- *Indulgentijs.*
ginning, progresse and ripenesse of this fil-
thie error of Popish Pardons.


THE XVIII. TREATISE.

*Of a great heape of Errors which sprang up
in the sixt Centurie.*

THE ARGUMENT.

I. Concerning the abuse of the signe of the Crosse, and why Christians in the first three hundredth yeare used the signe of the Crosse. II. Of Pilgrimages. III. Of Liturgies in strange languages. IIII. Of offerings for the dead. V. Of visitation of the sicke. VI. Of honouring the Relicks of Saints. VII. Of the necessitie of Baptisme. VIII. Abuses about the Sacrament of the Supper.

2. Thess. 2. 4.



Eing the time was now at hand wherein the Antichrist should exalt himselfe against all that is called God, or that is worshipped, and that he should sit as God in the Temple of God, shewing himselfe that he is God: the Lord punishing the contempt of his euerlasting truth, suffered a departing from many points of faith to fall out, as Tapestry of Errors hung vp in the Temple to welcome the Antichrist.

Of crossing.

The signe of the Crosse is now filthily abused. In the first three hundred yeares of our Lord, and a litle after, the Pagans so abhorred the doctrine of the Crosse, and that saluation should be offered to all men in the suffering of one man, that they persecuted this doctrine with vnspeakable crueltie. The Christians on the other part, in word, deed and gesture, adhered so fast vnto the doctrine of saluation, which commeth by the sufferings of Christ, that by crossing of themselues, they did auouch before the world that they were Christians. This was of old a peece of external profession, but they attributed no vertue to the signe of the Crosse to saue them from euill:

cuill: inſomuch that Saint *Auguſtine* in a certaine place ſpeaking of theeues who go out by night to ſteale, ſaith that they did gard themſelues by the ſigne of the Croſſe, which ſigne baniſhed not the power of the Diuell from them, but rather ſealed vp the power of Satan within them: but in this Centurie croſſing was in uſe, with opinion that by vertue of that ſigne made in the aire, cuill was baniſhed from men, and good things were procured to them.

The ſuperſtition of Pilgrimages began in ſome few in the dayes of *Conſtantine*. For *Gregorius Nyſſenus* condemned the conceits of men, who imagined y God would giue a reward in the world to come to workes which he hath commanded to be done in this world: but in this Cēturie this ſuperſtition mightily increaſed, inſomuch that men trauelled to the ſepulchers of the Saints with intention to obtaine health both of ſoule and bodie in thoſe places. This reſorting to the ſepulchers of the Saints, foſtered not onely inuocation of Saints, but alſo a confidence in them, that they could ſupport all troubles both of ſoule and bodie, wherein any perſon had fallen, inſomuch that in the fiſt Centurie, and before the time of the fulneſſe of all corruption, *Atticus* Biſhop of *Conſtantine* was compelled to raiſe the bodie of *Sabbatius* out of his graue by night, and to burie him in a ſecret place vknowne vnto the people, to ſtay their ſuperſtition of inuocating Saints, and confidence in them who were departed.

Of Pilgrimages.

Hiſt. Magd. Cent. 6. cap. 6.

The doctrine of the Apoſtle *Paul*, wiſhing all things to be done vnto edification, and his owne example, who albeit he was furniſhed with more languages then all the *Corinthians*, yet he had rather ſpeake five words with vnderſtanding, that he might inſtruct others, then ten thouſand in a ſtrange tongue. This doctrine (I ſay) and example of *Paul* baniſhed from the Church a long time Liturgies in a ſtrange language, albeit the Latine Church borrowed from the Hebrew Liturgie *Allelu-iah*, and from the Greeke Liturgie *Kirie eleiſon*, yet the Liturgie, and Seruice of the Church continued in a knowne language amongſt Gods people. The vaine aſſertion of the Romane Church is, that the Liturgie was con-

Hiſt. Magd. Cent. 5. cap 10
Of Liturgies in ſtrange languages.
1. Cor. 14. 18. 19.

Answer.

Confess. lib. 1.
cap. 14.

ceived in Latine language in Numidia about the foure hundredth yeare of our Lord. It is easily answered, that at this time the Africans were vnder the dominion of the Romanes, and learned their language in such sort, that they were not more familiarly acquainted with the Africane speech then they were with the Latine tongue. To this *Augustine* beareth witnesse, that with difficultie he learned the Greeke language, but with great facilitie he learned the Latine language, *Inter blandimenta nutricum, & ioca aridentium, & letitias alludentium*, that is to say, amongst the flattering speeches of Nourises, and amongst the sports of them who iested one with another, and amongst the solaces of them who were delighting one another. So that in *Augustines* time, if the Latine Liturgie had place, it was all one as if the Africane Liturgie had bene in vse, because that both were alike plaine. Now those who by such places would proue that Seruice may be said in an vnknowne language, not onely they flatly gaine say the doctrine of *Paul*, but also they abuse the testimonies of ancient times most miserably. After the time that one man was made vniuersall Bishop of all the Church, then comes in that fond imagination, that for setting vnitie in the Church the Liturgie must be onely in the Latine language in Europe.

In the Councell called *Valentinum* (because it was assembled in Valentia, a towne of Spaine) it was ordained that the Gospell should be read after the Epistle, in respect that by such reading some were found to be converted to the faith. This was by reading of the Gospell in a knowne tongue: so the custome of reading Liturgies in an vnknowne tongue did not hastily take place.

Offerings for
the dead.

Oblationes defunctorum of old were legacies left by deceased persons for the sustentation of the poore: these oblations they who did not thankfully pay, were counted murderers of the poore, and were separated from the fellowship of the Church, but now all things tending to a lamentable decay, in stead of *Oblationes defunctorum*, *oblaciones pro defunctis* creeps into the Church. *Gregorius* the first learned not this doctrine

doctrine in holy Scripture, but from the narration of *Fælix* Bishop of Centumcellæ in Hetruria, as I haue already written in the Historie of his life It is a wearisome thing to reade the foolish fables of miraculous workes, confirming this head of Popish doctrine. *Hist. Magd. Cent. 6. cap. 5.*

At this time also, as *Gregorius* the first witnesseth in his Homilies vpon the Gospell, when men of vnreprouable life were sicke, many came to visite them, not so much to helpe them in their agonie to fight a good fight, and happily to conclude their course, as to recommend their owne soules to the custodie of them whom they supposed to haue led an honest life. This is a great noueltie vnkowne to sacred Scripture, to recommend our soules to the custodie of any person whatsoever, except onely to God the Father of Spirits. *Visitations of the sicke. Eccle. 12. 7.*

Reliques of Saints were excessiue ly honoured, insomuch that *Gregorius* the first sendeth peeces of the chaine where- with Saint *Peter* was bound in the time of his martyrdome, to diuerſe persons, with promise that this peece of his chaine being hung about their neckes, by the intercession of *Peter* should purchase vnto them absolution from their sinnes. *Reliques of Saints. Hist. Madg. Cent. 6. cap. 6.*

The wrong vnderstanding of the words of Christ: *Verily, verily I say vnto thee, except that a man be borne of water and of the Spirit, he cannot enter into the kingdome of God*, was the occasion that both *Augustine* in the fourth Centurie, and *Chrysostome* in the fift Centurie, thought that they who died without Baptisme were in the estate of those who are condemned; howbeit the want of Circumcision fortie yeares in the wilderness, not vpon contempt, but onely vpon necessitie, because they knew not what time the cloud would remooue, was not preiudiciall vnto the soules of the Infants all this time: yea and if they had circumcised their children, and had not permitted them to rest after the wound, their children had died in the wilderness. Many faults are layed to their charge, such as idolatrie, fornication, murmuring, &c. why is not this fault also layed to their charge, that they circumcised not their children in the wilderness? Doublesse *Of Necessitie of Baptisme. Iohn 3. 5. 1. Cor. 10. 7. 8.*

Iosua 5. 2.

Ambros. de
obitu Valen.
Imperatorum.Exod. 14. 28.
Gregor. lib 9.
Indict. 4. E-
pist. 39.

the Apostle in this point hath seene them to be faultlesse, and that they despised not the Sacrament of the Couenant of God, but they were hindered by the necessitie of their iourneying to circumcise their children. This intermission of the Sacrament was holpen at Gilgal, and the campe remoued not vntill the time they who were circumcised were whole. This historie might haue taught both *Augustine* and *Chrysostome*, to vnderstand that the couenant of God is not kroken when the holy Scrament is neither neglected nor contemned, but children are preuented by death before they can be presented to the holy Sacrament. Notwithstanding these same Fathers were compelled to make exceptions from their owne rigorous sentence: for they who gaue their liues for the testimonie of Christ, before they were baptized in Christs name, the forementioned Fathers were compelled to say, that their Martyrdome supplied the want of Baptisme, & that they were baptized in their owne bloud. Moreouer *Ambrose* who was more ancient then either *Augustine* or *Chrysostome*, writing of *Valentinian* the second, who was slaine before he was baptized, he saith of him, that as *Lazarus* rested in the bosome of *Abraham*, euen so the Emperour *Valentinian* rested in the bosome of *Iacob*. But now to leaue speaking of ancient Fathers, who were compelled both to correct other mens opinions, and to make exceptions from their owne opinions: In this Centurie whatsoever was incommodiouly spoken by ancient Fathers, it is not amended but made worse by their suffrage: all by-past sinnes are said to be pardoned in Baptisme, as *Pharoah* was drowned in the red sea, but no word of comfort to them, who being hindered by necessitie are preuented by death before they were baptized. The simple forme of baptizing in water, in the Name of the Father, Sonne and holy Chost, was long ago peruered, and men added oyle vnto the institution of Christ, wherewith diuerse parts of the bodie of him who was baptized was annointed: but in this Centurie no amendment of preceeding errours, but a continuall progresse to further superstition.

Albeit it came to passe by the prouidence of God, that the
holy

holy Supper continued ministred vnto the people in both formes, and the holy Cup was not withdrawne from the people by any Ecclesiasticall ordinance before the Councell of *Constance*, ann. 1414. notwithstanding the holy Supper was abused, in making it both a Sacrament distributed to the liuing, and a sacrifice offered for the quicke and the dead, especially for those who were alledged to be tormented in Purgatorie. Surely this was a beginning of the neglecting of the Lords holy Sacrament: for the people being once informed that there was a great benefit redounding to their soules by seeing the sacrifice celebrated, and farre lesse hazard and danger then to communicate of the Sacrament of Christ his bodie and bloud, the ignorant people were gladly content to be oft present at the sacrifice, but they liked not so well of the frequent vse of the blessed Sacrament of the Lords Communion.

*Abuse of the
Sacrament of
the Supper.*

Finally in this Centurie, good things were abused, euill were increased, defection from the faith was mightily aduanced, all things tended vnto a lamentable decay, teaching vs to beware of the beginnings of apostacie: for albeit the shadowes of the euening do not vtterly spoyle vs of light, yet within a short time after our eyes are so dimmed with multiplied and thickned shadowes, that we stagger and we know not where we are walking. The Lord of his vnspeakable fauour, continue with vs and our posteritie the light of his euerlasting truth. Amen.

Smilitude.

THE



THE XIX. TREATISE.

Of the Vniuersall Bishop.

THE ARGUMENT.

I. That the honorable title of the Vniuersall Bishop, is onely due to Christ. II. How the Romane Church sought this preheminnence vn honestly, and abused it vilely by simonie, idolatrie, heresie, treason, tyrannie, schisme, contention, and all kind of inhumanitie which they could deuise against others. III. That the chaire of Rome is the chaire of Antichrist, and that the name of Antichrist fitly belongeth to the Pope. IIIL. The Papists foolish conceits touching Antichrist.



Ambition is a fault worthy of reproofe in all men, especially in men who are Preachers of the humilitie of Christ: yea, and the time wherein ambition got the greatest vpper-hand in the Church, was the time wherein the Antichrist sate in the Temple of God, extolling himselfe against all that is called God. When I reade the Confession of *Augustine*, I find no fault that he condemneth in himselfe (before his conuersion) more vehemently, then the fault of ambition and desire of vaine-glorie, comparing his owne estate with the estate of a begger whom he saw at Millane ouercome with wine. In some things he was like vnto that begger, in other things he was vnlike. He was like in this, that the begger was both miserable, and he reioyced in his miserie: the like *Augustine* saith of himselfe, that he likewise was miserable, and delighted in his miserie: but the difference stood in three things: The begger was drunken with wine, but *Augustine* was drunken with a desire of vaine-glorie: Secondly, the money wherewith the begger had bought the wine wherewith he was ouercome, he had gotten it by begging: but

2. Thess. 2. 4.

Augustine.
confess. lib. 6.
cap. 6.

Similitude.

but the vaine-glorie wherewith *Augustine* was ouercome, he had gained it by flatterie and lies: Thirdly, the drunken begger, when he had slept a short time, his drunkenesse departed from him: but the desire of vaine-glorie was daily augmented in *Augustine*, vntill the time came that God did renew him according to his owne likenesse. When this vile fiene defiled the chaire of Constantinople, and the chaire of Rome, greater desolation followed thē was vnder the reigne of *Honorius*, when the towne of Rome was set on fire: or vnder the reigne of *Arcadius*, when Constantinople was shaken with an earth-quake.

The short Treatise which I set forth concerning the supremacie of the Bishop of Rome, in the third CENTVRIE, was to declare, that the aforesaid supremacie was not countenanced with such antiquitie as the Romane Church doth brag of: but now is the due time, and proper place, to speake more largely of the magnificall stile of the Vniuersall Bishop.

In this Treatise, Godwilling, I shall declare, that the honorable title of Vniuersall Bishop is onely due to Christ: Secondly, that the Bishops of Rome sought this preferment vntruthfully: and when they had obtained it, they vied it more vntruthfully and tyrannously: And thirdly, that he who vsurpeth this honour due to Christ onely, may iustly be called the Antichrist: Not that I haue intention to confound these two Treatises of the Vniuersall Bishop, and of the Antichrist, but onely to make the one a preparation to the other.

Now the great and Vniuersall Bishop of our soules, as holily Scripture describeth him, is he onely who hath broken downe the partition wall, and who hath made both Iew and Gentile one household and familie of God, and he who hath made them both one sheepfold, like as there is but one great Shepheard, and he who giueth his life for his sheepe, and who knoweth them all by their names, and who giueth vnto them all eternall life. This description pointeth out vnto vs no man except Iesus Christ the Sonne of God onely. The Bishop of Rome is so farre from conferring eternall life vnto all the sheepe of God, that he knoweth them not all by their names:

Note

The order of
this Treatise.

1.

Ephes. 2. 14.

Iohn. 10. 16.

Ibid. vers. 3.
11. & 28.Christ the onely
Vniuersall
Bishop.

names : yea, further then this, no Bishop of Rome euer knew all the sheepe of God in the towne of Rome by their names: how much lesse could they know all the sheepe of God dispersed vpon the face of the whole world?

Obiection.

Matt. 5. 14.

Iohn. 1. 9.

Answer.

It may be obiected, that like as Christ conferreth his owne names vnto his seruants, whom he hath appointed to gather his sheepe to his sheepfold : so in like manner, without sacriledge and robberie they may accept the names of Christ : as namely, Christ calleth his disciples the lights of the world, yet it is perfectly knowne that Christ onely is the true light, who lighetneth euery man who cometh into the world. To this I answer, That it is the labour of curious and idle men, to dispute vpon names, when as in substance and matter there is no disagreement. No man is offended when the Apostles are called lights, because they are neither equalled nor matched with Christ, but onely the liberalitie of Christ is commended, who out of the fulnesse of his light bestoweth a portion vpon his seruants, to preserue light in the house of God. But when the Bishop of Rome is called Vniuersall Bishop, so many other prerogatiues are linked with this title, that he is equalled with Christ : as namely, That he is a lawgiuer, he cannot erre in matters of faith, he may dispense with the Law of God, he may correct the very testamentall legacy of Christ, and ordaine the holy Sacrament of the Supper to be otherwise administred then the institution of Christ beareth. Now is the question not of words onely, (which oft times being lenified and mollified by favorable interpretations, are ouerpassed for the peace of the Church) but the question betweene vs and the Romane Church, is of matter and substance, and of the very honour onely belonging to Christ. If it had bene the purpose of Christ to make mortall man on earth his Vicar, he had done to that person as *Pharaoh* did to *Ioseph*, that is, he had plucked the ring from his owne finger, and put it vpon the finger of his Vicar, so that the sight of Christs ring (that is of power to conferre eternall life to all Christs sheepe) had bene an vndoubted token, that Christ had indeed constituted

Gen. 41. 42.

Simil.

tued him his Vicar on earth.

As touching the Apostle *Peter*, to whom the feeding of Christs sheepe was recommended, it is to be considered, that *Peter* in these words, *Feede my sheepe*, was not preferred before the rest of the Apostles: yea rather it was a great benefit to *Peter* to be restored to the dignitie of his Apostleship, from which he had fallen by his threefold deniall of Christ, & to be made equall againe with the rest of his brethren. But the Romane Church can neuer heare a word of Christ spoken to *Peter*, but it soundeth in their eares, as if Christ were breathing the superioritie of *Peter* ouer the rest of the Apostles. So did Pope *Leo* the first with great boasting so oft iterate that one sentence, *Tu es Petrus, & super hac petra, &c.* that is, *Thou art Peter, and upon this rocke I will build my Church*: as if the whole world should haue stouped at the roaring of him who was a Lion onely by name. Neuerthelesse, whatsoever *Leo* speaketh in the loftinesse of his partiall conceits, the opinions of the ancient Fathers haue ouerwayed the conceits of *Leo*: and we are fully perswaded, that Christ recommended the feeding of his sheepe to all his Apostles as well as he did to *Peter*.

An obliſſion answered.
Ioh. 21. 16.

Matth. 16. 17.

Note.

Then let the name of the high Bishop, and great Shepheard of our soules, onely remaine with Christ, who is onely worthy of such high dignitie. For like as many comforters came out of Ierusalem, to comfort the two sisters, *Martha* and *Marie*, who lamented for the death of their brother *Lazarus*, yet there was but onely one great comforter, to wit, Iesus Christ, who could raise *Lazarus* out of the graue, and restore him to life againe: Euen so, there are many Bishops, but there is onely one great and vniuersall Bishop, who can conferre eternall life to all that belecue in him. Let this royall garment be layed vp in the Kings wardrobe, and let none other man honour his owne bodie with it. Let this oyle of consecration be kept in the Lords Sanctuarie, and let not the flesh of a stranger be annointed with it: Let this inaccessible dignitie remaine as a fixed star in heauen, whereunto no mortall man can reach his hand: Let the death, resurrection, ascension, and glorious

Christ the onely high Bishop.

Ioh. 11. 19. 43.

Simi.

Exod. 30. 33.

glorious sitting of Christ in heauen at the right hand of his Father, budding forth better fruite then the rod of *Aaron* did, testifie, that this honour of the great Bishop of our soules belongeth onely to Christ. And finally, let him who onely is called the King of kings, the Lord of lords, the Prince of Prophets, be counted also the Bishop of all bishops, who is wor-thie to be glorified for euer.

Vpon the necke of this Treatise, if the next Treatise concerning the Antichrist be subioyned, let no man maruell: for in my opinion, when the Popes hirelings cast themselues downe at his feet, they testifie, that they will be subiect vnto him, as to the onely Vicar of Christ vpon earth, as to the Vniuersall Bishop of the Church, as to him that cannot erre in the decrees of doctrine concerning faith, and finally, as to whom onely it is lawfull, as he himselfe listeth, to determine of Religion and Christian discipline: So that these outward submissions of the bodie, do then appertaine to idolatrie, when they are testimonies that the minde attributeth more vnto a creature then is meete. But the miserie of all miseries is this, that as it were by hereditarie succession, euerie man who is seated in the chaire of Rome, shall also haue right to gouerne the affaires of the whole Church, howbeit they be not good common Christians, much lesse good Bishops: and by the testimonie of their owne writers they be ambitious, auaritious, contentious, and libidinous monsters.

Note.

Numb. 22. 23

Surely, before we should conferre the glorie of Christ to such vile persons, it were better that men should sacrifice their life for the honour of Christ. For euen the Lacedemonians, when they were commanded to render their children, answered to the Macedonians, *Si grauiora morte imperatis, mori volumus*: that is, *If ye command things more grievous then death, we will chuse rather to dye*, to wit, then to obey such commandements. And the very Asse of *Balaam* is set downe vnto vs as an example of striuing against the vnlawfull commandements of vnlawfull Prelates, because the sword of the Angell of God is more terrible then the staffe of *Balaam*. And albeit with *Balaams* Asse we were thrise beaten with the staffe,

staffe, yet it is better to remember the by-past euils which we haue suffered, then with the rich glutton to be tormented, not onely with the sense of present paine, but also with the remembrance of by-past pleasures, which we haue most vnrightheously abused. Luk. 16. 25.

The Romane Church, after the sixe hundredth yeare of our Lord, had the wisdom of dogges, who are wiser in senting then in barking: for they knew that ambition was ambition, and that verie few climbed vp to the Papall dignitie by vertue, but rather by procuration, friendship, bribes, and other vnlawfull meanes, but few durst barke against their doings, as dogges will not barke against men with whom they are familiarly acquainted: yea and men, whom necessitie of the extraordinarie leud conuersation of Popes compelled at some times to barke. *Onuphrius* the aduocate of all euill causes, is readie with snarling words to reprove the reprovors of them, and by impudent deniall of the truth of the historie, to blind-fold the eyes of the simple and ignorant Reader. The nature of dogs.

Now is the way of righteousness made rough and hard, and the broad way is smooth and easie, and many walke therein: but whensoever it pleaseth God to exercise the faith of his Saints with hard times, it is not to mooue them to forsake a good course, but rather to be well shod with the preparation of the Gospell of peace. Indeed incase the course of vngodlinesse be made rough and hard, then the Lord hath set thornie hedges in our way, to the end that we may repent, and returne vnto our owne husband againe, from whom we haue wandered: and happie is he that can discern the way, and the cause wherefore the Lord hath made it either rough or smooth. Ephes. 6. 15.

Now is the time come, wherein Church-men are become like vnto carnall Iewes, who loathed Manna, and the waters of the spirituall rocke, and the cloud of God, and the holy Tabernacle: yea, and the flesh-pots of Egypt are layed in ballance with all the treasures of the goodnesse of God, bestowed vpon a carnall people: Euen so, Church-men at Rome, Hose. 1. 7.

Rome, Similitude.

Nazian orat.
38. in Christi
natiuitat.

2.

Lib. myster.
iniquitatis.

They sought it
by flatterie.

Note.

Rome, after the sixe hundredth yeare of our Lord, began to loath the humilitie of Christ the patient suffering of the Apostles, the riches of faith, and other spirituall treasures, which were the glorious ornaments of the Primitiue Church, whereunto are preferred the riches and honours of this world, iustly called by *Nazianzenus*, *τιμία κόρη* that is, *Preciousdung*.

IN the second head of this Treatise, it followeth to be declared, that the Bishops of Rome sought this dignitie of Papall supremacie vnhonestly, and vsed it tyrannously and impiously, after they had obtained it. Concerning the seeking of it, *Philip Morney*, that Phoenix of France (from whom I am not ashamed to borrow many things in this treatise) proueth, by the testimonies of *Paulus Diaconus*, *Freculfus*, *Regino*, *Anastatius*, *Hermannus Contractus*, *Marianus Scotus*, *Sabellicus*, *Blondus*, *Pomponius Letus*, *Platina*, *Author compilationis Chronologica*, and *Otho Episcopus Frisingensis*, that *Bonifacius* the third begged at the hands of the Emperour *Phocas*, that the Church of Rome should be called the head of all other Churches. He who sought this supremacie was a flatterer: he at whose hands it was sought, was a traitour, a parricide, and the vile excrement of all gouernours: and the time wherein he sought it, was at that time wherein the words of *Gregorie* the first, vttered against *Ioannes vnsuentis*, Bishop of Constantinople, were in recent remembrance, to wit, That whosoever did vsurpe such a magnificall style to be called Vniuersall Bishop, he was the fore-runner of the Antichrist. But seeing the time was now come wherein the purpurate harlot was to sit vpon the Cittie of seuen mountaines; in her first entrie she layeth aside all shamefastnesse and modestie, she wipeth her mouth, and saith, she hath committed none iniquitie: ambition so blindeth her eyes, that vnconstancie is counted no fault, and taking deepe roote in her heart, hideth from the eyes of her minde the sight of heauen and all heauenly vertues, such as humilitie, modestie, constancie, and vprightnesse of a stable and vnwauering heart.

The

The preheminance that God permitteth to be sought ouer brethren, is like vnto the preheminance of *Moses* ouer the Elders: he ascended higher vpon the mountaine of God then they did: and when he came downe againe from the mountaine of God, his face shined with greater splendour of celestiaall glorie then the faces of others did. Would God Pastors could strue to attaine to such preheminance: for the struing for prerogative of places hath bred many vnnecessarie and vnfruitfull contentions in the Church, as an ancient Father hath well marked.

Exod. 34. 29

Naxoras. 13.
post reuatum.

This supremacie aforesaid, so vnholly sought, was vsed tyrannously and vnrightheously. Pope *Bonifacius* the fourth dedicated the Temple called Pantheon, wherein all the Gentile gods were worshipped: this Temple, I say, he dedicated to the Virgin *Marie*, and to all the Martyrs, rather changing then correcting the vile abomination of idolatrie. *Honorius* the first, in the sixth generall Councell, was found to haue bene an Eutychian heretique. The Popes, *Martinus* the first, and *Eugenius* the first, *Vitalianus*, and *Adeodatus*, were so puffed vp with pride, that they counted the Bishops of Rauenna heretiques, onely for this, because they receiued not their ordination from the Bishops of Rome, and were not subiect to their authoritie. And this heresie they called *αυτοκεφαλία*. Pope *Sergius* the first, obstinately refused to subscribe to the decrees of the sixth generall Councell, partly because in it the doctrine and lawes of prohibition of marriage to men in spirituall functions, was condemned, and partly also, because the Bishop of Constantinople was equalled in honour with the Bishop of Rome. *Constantinus* the first, and *Gregorius* the second, were the first open and auowed traitours against the Emperours: the one of them razed the name of the Emperour *Philippicus* out of Charters: the other assoyled the subiects of Italie from the oath of allegiance to the Emperour *Leo Isaurus*, because these two Emperours detested the worshipping of Images. What villanie was in Pope *Stephanus* the third, who perswaded *Carolus Magnus* king of France, to put away his wife *Bertha*, the daughter of *Desiderius* king of

2. Cor. 6. 14.

1. Cor. 7. 12.

Note.

Baron. 2070.
9. ann. 800.
art. 6. 7. 8.
Dan. 4. 22.

Lombardie? abusing in most impudent manner the words of holy Scripture, *What fellowship hath righteousness with unrighteousnesse? and what communion hath light with darknesse?* In that place the Apostle is giuing counsell to Christians who are disposed to marrie, not to couple themselues in matrimoniall band with infidels: but the counsell of the Apostle to them who are already married, euen with infidels, is this, *If any brother haue a wife, that beleueth not, if she be content to dwell with him, let him not forsake her.* So that albeit *Bertha*, the daughter of *Desiderius* had bene an Infidell, she being willing to abide with her husband, there was no reason to put her away. But now the Bishops of Rome are become wiser then the Apostles of Christ, and they bid put away the wife with whom the Apostle *Paul* in expresse words biddeth a Christian man dwell. It is more intollerable that *Stephanus* the third calleth *Bertha* an Infidell: was she not baptized in the name of Christ? was not her father *Desiderius*, and before him *Aistulphus*, partakers of the Lords holy Sacraments? was not *Rachis*, the brother of *Aistulphus*, so deuout, according to the superstitious forme at that time commended in the Romane Church, that he forsooke his kingdome, and entred into a monasterie, there to leade his life? But the Bishops of Rome are become so prodigall of their reprochfull speeches, that all persons are counted Infidels, who follow not absolutely all the conceits of their changeable minds. Pope *Adrian* the first, with aduise of a great Councell, ordained that no man should be consecrated Bishop of Rome, before he had receiued inuestment by staffe and ring, by the Emperour: But *Gregorius* the seventh on the contrarie, cursed them who receiued inuestment from the Emperour, anno 1073. These two Popes speake contradictory things, yet they must be counted holy Fathers, who cannot erre. Pope *Leo* the third, tooke vpon him boldnesse to change the Empire, and to proclaime *Charles the Great*, king of France, to be Emperour in the West. And *Baronius*, the most fond expounder of Scriptures of any learned man of late dayes, defendeth this doing of *Leo* by a place of Scripture, *The most High beareth rule*

ouer the kingdome of men, and giueth it to whom he will. Daniel in that place speaketh of the eternall God, who indeed is most high, and giueth the kingdomes of the world to whom he plealeth: but *Baronius* applieth this to the Bishop of Rome, as if he were most high, and had the kingdomes of the world at his owne dispensation, to giue them to whom he pleased. So said the diuell of himselfe, but he lyed, for he had no such power: and *Baronius*, attributing this power vnto the Pope, lieth as impudently as the diuell did. *Sergius* the second, with his brother *Benedictus*, for gaining vantage vnto themselues, were not ashamed to sell Bishopricks, and to preferre men to spirituall offices, not for the worthinesse of their gifts, but for the weight of their numbred money: and so the chaire of Rome was filthily spotted with simonie. Yea, it came to passe, that the pride and simoniacall auarice of the Bishops of Rome brangled their late vsurped authoritie, so that *Auguibertus* Bishop of Millan, with allowance of many Bishops of Italie, disclaimed the authoritie of the Bishop of Rome, and with great difficultie after the issue of two hundreth yeares, was the chaire of Millan reduced againe to the obedience of the Bishop of Rome, in the dayes of Pope *Stephanus* the ninth.

*Anastat. in
Serg. 2.
Mornew myst
iniqu.*

It grieued the Bishops of Rome, that they were bound by the constitution of *Adrian* the first, to haue the allowance of the Emperour to their election: and therefore by degrees they endeououred to shake off that yoke of bondage. *Stephanus* the fourth was elected without the fore-knowledge of *Ludonicus Pius*: but he pacified the Emperours wrath by his coming to France. *Pascal* the first, in like manner, was chosen Bishop of Rome without the foreknowledge of the Emperour: neuerthelesse, by his letters sent to the Emperour *Ludonicus*, he excused himselfe, and ratified the constitution of *Adrian*. In like manner, *Leo* the fourth, following the example of his predecessours, was admitted without the foreknowledge of *Lotharius*: he likewise excused himselfe to the Emperours sonne *Ludonicus*, pretending that the sudden incursion of the Saracens was the cause mouing the people to precipitate his election, and hindering himselfe to giue due

Similitude.

aduertisement to the Emperour *Lotharius*, in whose time he was elected. But the issue after following declared, that all these excuses were nothing else but a seeking of occasions how to shake off the yoke of the Emperours subiection. Was not the chaire of Rome abused, the world mocked, and Christians exposed to the derision of heathen people, when Pope *Iohne* the eight, of the feminine sexe sate in the Apostolicke chaire, taking the greater libertie to play the harlot because she had an vncontrolled preheminance? *Onuphrins*, in counting this to be a fable rather then a true Historie, is not vnlike to the Philosopher, who denied that the heauen was vnder a continuall motion, and turned about by a circular reuolution: so doth *Onuphrins* take libertie to brangle the credite of all ancient Histories. *Philip Morney* notably discouereth the falshood and shifting excuses of *Onuphrins*, who alledgeth that this fable of a feminine Pope sprang vp by occasion of a libidinous Pope called *Ioannes* the twelfth, who had three notable harlots attending his lust, namely, *Ioanna*, *Raineria*, and *Stephania*. Now (saith *Onuphrins*) all things being ordered according to the pleasure of *Ioanna*, as if she had bene Pope, of this proceeded the rumor of a feminine Pope. But *Philip Morney* citing the testimonie of *Luitprandus*, proueth, that the concubines of *Ioannes* the twelfth, were *Raineria* and *Stephania*, but no mention is made of *Ioanna*, as one of the Popes concubines, but onely of one named *Anna*, the Popes niece, not his concubine: so that *Onuphrins*, in prouing the Historie of the feminine Pope to be a fable, is found himselfe to be fabulous, and an inuenter of lies.

Nicolaus the first, suffered *Lodowick* the second, the sonne of *Lotharius*, to go on foote, and to leade his horse by the bridle while the Pope rode on horsebacke: which proud fact, *Platina* cannot better excuse, then to count *Nicolaus* so venerable a man, that he was accounted of all men as a god. In like manner he compelled *Lotharius* Prince of Loraine, and brother to *Lewes* the second, to forsake his new married wife *Valdrada*, and to adhere againe vnto his first wife *Thietbberga*, vnder paine of cursing. This is the first time wherein

wherein the Bishop of Rome durst take boldnesse to threaten the Princes of France with his cursings. So the Bishop of Rome, who fished in all muddie waters partly by the intestine discord of the posteritie of *Charles the Great*, and partly by *Similitude.* their faults, he increased his owne estate mightily: so that he became like vnto a mightie hunter, who goeth to the Forrest with intention to pursue one beast onely, neuerthelesse his dogges do no sooner barke, but all the beasts of the Forrest are agast, and with feare and trembling looke when they shall be pursued. This is that Pope whom the Romane Church hath honoured with the reuerend name of the third *Elias*: but he was vnlike vnto the first *Elias*, and more vnlike vnto *Note* the second *Elias*, to wit, vnto *Iohn Baptist*. The first *Elias* girded vp his loines and ranne before *Abab* vntill he came *1. King. 18. 46* to *Izreell*: but Pope *Nicolaus* suffered the Emperour to go on foot, and to leade his horse by the bridle. The second *Elias* came to prepare the way of the Lord: but Pope *Nicolaus*, whom they call the third *Elias*, prepared a way to his successors, and to the standing of the Popedome, because he was like vnto a Citie of refuge vnto all men who appealed from their owne ordinarie Iudges, willing once fullie to possesse the chaire of Rome of that priuiledge to be Iudge of all appellations.

Adrian the second, by those same meanes increased his Papall authoritie by which *Bonifacius* the third had first grounded the Popedome, namely by flattering of a notable parricide, *Basilus* Emperour of the East, who had traiterously slaine the Emperour *Michaell*, who had made him associate with himselfe in gouernement. This Emperour *Basilus* so highly aduanced *Adrian*, that in the eight Councell assembled in Constantinople for deposition of *Photius*, and restitution of *Ignatius*, no man was permitted to haue entrie to the Councell, except he who first subscribed to the supremacie of the Bishop of Rome. Moreouer, the Emperour *Basilus* procured that the Bulgarians should be subiect to the Pope of Rome, & not to the Patriarch of Constantinople. Howbeit this ordinance, violently extorted, contrarie both to equi-

tie and custome, could not continue long.

After *Adrian* succeeded Pope *Iohne* the ninth who restored *Photius*, at the desire of *Basilus* Emperour of the East. This inconstancie of Pope *Iohne* the ninth, who restored *Photius*, whom his predecessor *Adrian* the second had deposed, furnisheth occasion to *Baronius* to affirme that this is the Pope who was supposed to have bene of the fœminine sexe, in respect of the inconstancie of his flexible and effeminate minde: and so much the more, because that Pope *Iohne* the ninth not onely restored *Photius* to his place againe but also changing his affection againe, he cursed *Photius*, because he had gathered a Councell at Constantinople of three hundred and eightie Bishops, wherein he abrogated the decrees of the preceeding Councell, vulgarly called the eight generall Councell. Moreouer, it was ordained in this Councell assembled by *Photius*, that the Pope of Rome should accept no man into his fellowship whom the Patriarch of Constantinople had excommunicated: by this decree cutting off all appellations from Constantinople to Rome. This fact so grieved the Pope, that he cursed *Photius*, whom before he had restored to his office againe. Here I leave *Baronius* and *Onuphrius*, reckoning one against another concerning the feminine Pope; *Baronius* saith, it was Pope *Iohne* the ninth, whose inconstancie gaue occasion to the rumoured opinion of the feminine Pope. *Onuphrius* saith, it was the inconstancie of a libidinous Pope *Iohne* the twelfth, following all the desires of an harlot: but if either of them had written truly, it had bene more competent in such a sence to have said, that there had bene many feminine Popes, rather then one onely.

Note

Platin. in vita
Steph. 6.

The barbarous crueltie of *Stephanus* the sixt (other reckon *Stephanus* the seventh) against *Formosus*, whose dead bodie he raised out of his sepulcher, and cut off his consecrating fingers, & cast them into Tiber: Is there any fact of vnnaturall inhumanitie practised amongst the Indians and Æthiopians, comparable to this? *Onuphrius* counteth this Historie also to be a fable, as if his impudent deniall of euerie vn honest fact done by the Bishops of Rome, were able to derogate credit

to all ancient Histories. But what shall be thought of the opposite decrees of Councils gathered by *Formosus* and *Stephanus*, no lesse repugnant one vnto another, then light is vnto darknesse? Shall it be thought that these opposite Councils were indited by the holy Spirit, as if the holy Spirit could be repugnant vnto himselfe?

From the nine hundredth yeare of our Lord vntill the one thousandth yeare, the Bishops of Rome were so farre degenerate from the manners of their ancient predecessors, that whereas the ancient Bishops of Rome, attending the holy exercises of prayer and exhortation, contemned dignities offered vnto them, now by ambition and bribes they strue for the Popedome: and when they haue gotten it, as cruell tyrants, they contend with hatefull malice, euerie one against the same of another: and laying aside diuine worship, they follow the lusts of their owne hearts, the more securely, because there is no man to restraine their inordinate desires. This *Platina* writeth of them in the life of *Sergius* the third. The most part of them were like vnto monsters, whose natiuitie, *Plati. in vit. Sergij 3.* like as it breedeth sorrow in the hearts of their verie parents: so in like manner it is some mitigation of their hearts griefe, *Similitude.* when the monster hastily dieth. This second comfort God gaue vnto the world: Few of those ambitions, avaritious, and libidinous monsters continued long in the Popedome. I will not anticipate the Historie, but briefly I hope thus farre hath bene declared, that the Romane Church sought this *Note.* preheminance vnhonestly, and abused it vilely by simonie, idolatrie, heresie, treason, tyrannie, schisme, and all kinde of inhumanitie which one of them could practise against another: and that they haue cast behind their backe that holie forme of preparation for entring into spirituall functions vsed of old, to wit, that their spirituall senses were well exercised with seeing of hauenly sights, with hearing of Angelicall hymnes, with feeling the operative vertue of the coale from the alter of God, and touching their lippes, and so being well prepared and furnished with celestially grace, they entred into spirituall callings, assisted with the grace of God

Esay. 6. 6.

that commeth from aboue. But now the preparation is turned to riches and money, wherewith if a man be well furnished, albeit he were like vnto *Ioannes* the thirteenth, that is, a man who is periured, the verie child of the diuell, the brother of *Indas*, and a man whose name will remaine in perpetuall execration, yet such a man furnished with riches and money, may be promoted to the Popedome. Now is leuen eaten in time of the Passouer, and he who calleth himselfe the Vicar of Christ, he climbeth to the office by the leuen of sinne. And truly, like as the types and figures of good things, cannot equall in goodnesse the things that are figured by them: euen so, the figures of euill things were not so much to be abhorred as the euill things themselves, represented by types and figures. He who commanded to purge the old leuen, to the end that we might be an holy lumpe, hath vterly forbidden vs to enter into holy callings by vile and vnhon. st meanes.

Note.

Simil.

1. Cor. 5. 7.

3.

That the
chaire of Rome
is the chaire of
Antichrist.

2. Thess. 2. 4.

Now followeth the third head of this Treatise, as a preparation to the Treatise following, to proue that the chaire wherein the Vniuersall Bishop sitteth, is the chaire of the Antichrist, which I proue by this argument: The chaire that extolleth it selfe aboue Christ, is the chaire of the Antichrist: but so it is, that the chaire wherein the Vniuersall Bishop sitteth, extolleth it selfe aboue Christ, *Ergo*, it is the chaire of the Antichrist. The first part of the argument is proued by the words of the Apostle writing to the Thessalonians: The second part of the argument I proue by this reason, That chaire which taketh vpon it power to dispence against the law of God, extolleth it selfe aboue Christ: but so it is, the chaire of the Vniuersall Bishop arrogateth power to dispence against the law of God: as namely, in the matter of Marriage, licentiating a man to marrie his brothers wife, and others to marrie women of their nearest kindred: *Ergo*, the chaire of the Vniuersall Bishop is the chaire of the Antichrist. Here let vs remember, that no law can be dispensed withall, but either by the same authoritie by which it is made, or by a greater: But the law of God is manifestly in many points abrogated,

Note.

abrogated, and dispensations giuen against it by the chaire of Rome, as shall be declared hereafter: what can be said of it then, but that it is become the seate of the Antichrist?

Concerning the stile of the Antichrist, which I mind to attribute to the Bishop of Rome, especially since the yeare of our Lord 665. I admonish the Reader, that he be not deceived with the generalitie of the word Antichrist: which albeit it may be attributed to Infidels, Heretiques, and to all them who obstinately contend against the doctrine of the person or office of Christ: yet doth this name most properly belong to the principall ring-leaders and authors of that great defection from the faith, foretold by the Apostle *Paul*, 1. Tim. 4. For like as when *Moses* in holy Scripture is called a Prophet, and faithfull Pastors are called Angels, this hindereth not Christ from being called the great Prophet, and the Angel of the Couenant: Euen so, when Heretiques, who gain-say the diuinitie of Christ, or veritie of his humane nature, are called Antichrist, this hindereth not, but the chaire which hath chiefly blinded the world with errors, and hath poysoned kings and people with the cup of her fornications, to be called the seate of the Antichrist. *Nazianzenus*, in a generall sence, counteth *Arrius*, whom he pointeth out by the stile of a recent apostata, and *Nestorius*, by whose opinion the natures of Christ were diuided, to be Antichrists. But *Chrysostome*, in a proper sence, supposeth him to be Antichrist, who should tread vnder foot the Empire: like as the Romanes had subdued the kingdome of the Macedonians, and the Macedonians had subdued the kingdome of the Persians, and the Persians had vndone the kingdome of the Babylonians: Euen so (saith *Chrysostome*) the Antichrist shall vndo the dominion of the Romanes: and in the end, the Antichrist shall be consumed by the Spirit of Christs mouth, and shall be abolished with the brightnesse of his coming.

Many things are written of the Antichrist, who deceiueth people in error, so that they know not the Antichrist when he is come, as the nation of the Iewes knew not Christ when he was manifested in the flesh. They write, that he should be

of

1. Iohn 2. 18.

22.

1. Iohn 4. 3.

Deut. 18. 15.

Apoc. 2. 1. 8.

Malac. 3. 1.

Simil.

Nazianz.

Cyanea

Carmin.

Chrysost 2. Ep.

pist. Theff. 2.

Homil. 4.

2. Theff. 2. 8.

Iren. cont.

Valent. lib. 5.

of the tribe of *Dan*, that he should be borne in Babylon, and he should be brought vp in Corasin and Bethsaida, that *Satan* should ouer-shadow his mother, and possesse her, that he should re-edifie the Temple of Ierusalem, and that the people of the Iewes should adhere vnto him. But all these opinions are grounded partly vpon a wrong interpretation of Scripture, and many of them are shrowded fallely vnder the name of *Augustine* Bishop of Hippo: but it is knowne that *Rabanus*, Arch-bishop of Mentz was the compiler of that foolish Treatise *De Antichristo*, wherein the forementioned opinions are contained, and not *Augustine*. Moreouer, they say that the Antichrist should be one particular man, opposite to Christ, whose continuance in fighting against the Saints should not exceed the space of three yeares and an halfe.

Censura
Lovan.

Obiection.

Answer.

Matt. 6. 6.

August. de ci-
uitate Dei
lib. 20 cap. 22.
Dan. 7. 25.

1. Mach. 6. 16.

But what madnesse is it to referre the secret beginning, the open tyrannie, the reuelation and destruction of the Antichrist to the person of one singular man, which is a worke working from the dayes of the Apostles vntill the second comming of Christ? The argument whereby some Papists would make it to seeme probable that the Antichrist is one singular man onely, is taken from the force of the prepositiue article ὁ ἀντίχριστος. A childish argument indeed, as who would say, that it were not lawfull to pray in any chamber except in one onely, in respect of the prepositiue article set before ταμιεῖον, in these words, εἰσελθε εἰς τὸ ταμιεῖον σου: that is, *Enter into thy chamber*. The time of the continuance of the Antichrists persecution, three yeares and a halfe, is borrowed from *Augustine*, who supposeth that the horne which shall speake words against the most High, and who shall change times and lawes, as things giuen vnto his hands vntill a time and times, and the diuiding of a time, by this horne, (I say.) *Augustine* supposeth the Antichrist to be represented: howbeit others more iudiciously haue referred this prophesie to *Antiochus Epiphanes*, who blasphemed God, changed Sabbathes & festiuall dayes, yea, and by his impious lawes, presumed to abrogate the law of the almightie God: and immediatly after such presumptuous attempes God shortened his dayes: for
within

within the space of three yeares and some few dayes, he ended his life in most miserable manner.

They haue no better ground to affirme that the Antichrist shall be of the Tribe of *Dan*, then this, because the Tribe of *Dan* is not reckoned amongst the rest of the Tribes: yet this Apoec. 7. 4. was not done to exclude this Tribe from the sauing marke of Christ, but to giue place to the Tribe of *Leui*, and not to exceed the number of twelue Tribes: for holy Scripture, which commendeth the faith of *Barak* of the Tribe of *Nephthali*, and Heb. 2. 11. *Gideon* of the Tribe of *Manasse*, and *Iphthah* of the Tribe of *Gad*, commendeth also the faith of *Samson* of the Tribe of *Dan*.

One thing I cannot passe by: The inuenters of such fables (that the Antichrist should be of the Tribe of *Dan*, borne in Babylon &c) in some things haue forgotten themselves miserably: namely, when they affirme, that the Antichrist shall build the Temple of Ierusalem, and shall sit there in the Temple of God, and the Iewes shall adhere vnto him, and immediately after this, the end of the world shall come, and Christ shall destroy the Antichrist by the Spirit of his mouth. Here Rom. 11. 26. marke the great contradiction that is betwixt the prophesie and 31. 32. of *Paul*, concerning the conuersion of the Iewes before the second comming of Christ, and the foolish opinion of Papists: *Paul* saith, that the Iewes shall be conuerted to the true faith before the great day of the Lords second appearance: but Papists say, that the Iewes shall be adhering to the Antichrist when Christ shall come to iudge the world, and to destroy the Antichrist by the brightnesse of his comming.

These two opinions cannot both consist; therefore, let the fables inuented by men fall, that peace may be giuen to the truth of God, who is blessed for euermore. Amen.

THE



THE XX. TREATISE.

Of the Antichrist.

THE ARGUMENT.

I. *The Preface of this Treatise.* II. *An exposition of Pauls propheticall prediction of Antichrist, 2. Thess. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. where is shewed, 1. the occasion of this prophetic: 2. a declaration of the defection here foretold: 3. that Antichrist is not one particular man: 4. why Antichrist is called the man of sinne, and child of perdition, and why those two are conioyned together: 5. wherein Antichrist is an aduersarie to God: 6. how Antichrist is said to exalt himselfe aboue all that is called God: 7. how the mysterie of iniquitie began to worke in Pauls dayes: 8. that the Romane Emperours were the hinderers of Antichrist, and at what time they were made out of the way: 9. that Antichrist was discovered at that time when the Romane Empire began to decay: 10. that the meanes of his discoverie was the preaching of the word of God: 11. why the Antichrist is called lawlesse: 12. concerning his destruction: 13. how Antichrist obtained honour in the temple of God, 1. by the operation of the diuell: 2. by lying wonders: 3. by the deceiueablenesse of unrighteousnesse: 4. by the incredulitie of men.*



Hrist is our onely King, who rules in our consciences by the scepter of his word, and he is our onely high Priest, who by vertue of his sacrifice once offered, hath purchased vnto vs an euerlasting redemption: and the counsell of peace is betwixt these two offices

Zach. 6. 13.

in the person of Christ, as the Prophet speaketh. Now it is to be considered, that euen in the persons of those men of God who were types and figures of Christ, such as *Melchisedech, Moses, Samuel*, and some others, the kingdome and priest-

priesthood consisted with conuenient agreement, yet the Prophet chiefly attributeth this perfect agreement betwixt the kingdome and the priesthood to the person of Christ, because the administration of the one office was no impediment to the perfect administration of the other: for Christ administered his Priestly office at that time when he offered himselfe a propitiatorie sacrifice for our sinnes vpon the Crosse, and at that selfe same time he administered in most effectually manner his Kingly office. For the Prince of our saluation in the time of his death, trod vnder foote the head of the Serpent and the power of Satans kingdome. It cannot be denied, but *Moses*, *Samuel*, and *Melchisedech*, when they offered sacrifices to God, they could not actually performe the worke of their Princely office at that time, which is otherwise in Christ.

It is worthie moreover to be marked, that the Prophet is commanded to set the two crownes vpon the head of *Iehoshua* the high Priest, rather then vpon the head of *Zerubbabel* the Prince of the people, (although the imposition of both the crownes vpon either of their heads might haue represented the pluralitie of Christs offices) to declare, that the ground of our consolation which we haue in Christ, doth flow from our reconciliation with God through the death of Christ, which beginning of spirituall comfort, vnlesse it be first grounded and rooted in our hearts, the preaching of the power of Christs kingdome cannot minister vnto vs full and perfect comfort.

Now these two being principall honours belonging onely to Christ, if any of them be attributed vnto any other then to Christ onely, it is alike as to say, that there are two Sunnes shining in one firmament. Though the face of the heaven be capable of many stars, yet not of many Sunnes: for the Sunne is so glorious a light, that when it shineth none other light can appeare: euen so, there is no king who hath power to set vp his throne in the conscience of man but Christ onely, and there is no Priest who can offer a propitiatorie sacrifice for sinne, but Christ alone; and whosoeuer presumeth to vsurpe those

Zach. *ibid.*

Note.

Simi.

those most excellent honours besides Christ, he is the Antichrist. Although in the dayes of the Emperour *Adrian*, *Barcochebas* a miserable impostor, seduced the people of the Jewes, and called himselfe the promised Messia and Saviour, yet to him succeeded not a race of successors, both deceiving others, and being deceived themselves, and leading both themselves and others to perdition. But when a generation of people commeth forth, one succeeding to another, and all vsurping the honour onely due to Christ, what can be thought of such a rabble of vngodly and vnhappy successors? Is not this the chaire and the kingdome of the Antichrist? Is not this the time wherein the defection from the faith, foretold by the Apostle, came to passe? Is not this the time wherein the mouthes of men are set against heauen, when as man of a long continuance of time, dare boldly vsurpe the glorie vndoubtedly belonging onely to Christ?

1. Tim 4.1.

If the Romane Church had bene like a cloudie morning, presaging a neare approaching storme, the change had not bene so grievous and lamentable, but to see a Church wherein righteousness dwelt, and a Church that loued Christ, euen vnto the death, and vnto the effusion of riuers of bloud, to become a nest of all kinde of vncleanness, and a Church wherein the glorie due to Christ is giuen to the Antichrist: this is a change which should make the world to be astonied, and to admire the vnsearchable iudgements of God, who will call them not his people, who sometime were called his people, and the temple which sometimes was the house of prayer, he will call it a den of theeues.

Hos. 1. 10.

Joh 2. 16.

Exod. 18. 22.

But lest I should suspend the expectation of the Reader with a long Preface, I come to the controuersie it selfe. Controuersies in ciuill matters are not all of like moment, therefore it was ordained by the counsell of *Iethro*, that great matters should be brought to *Moses*, and that inferiour Magistrates should iudge in small causes. But in controuersies of Religion, all causes, both great and small, are to be brought vnto the mouth of Christ, our true *Moses*, who will speake from his Sanctuarie vnto vs, and giue vnto vs resolution

tion of all our doubts out of his blessed word. In this Treatise especially let vs runne to the mouth of Christ, speaking by his Apostle Paul, and uttering a notable prophesie concerning the comming of the Antichrist, in the words following:

Let no man deceiue you by any meanes: for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, euen the sonne of perdition. 2. Thes. 2. 3.

Who is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped, so that he doth sit as God in the Temple of God, shewing himselfe that he is God. Vers. 4.

Remember ye not, that when I was with you I told you these things? Vers. 5.

And now ye know what withholdeth, that he might be reuealed in his time. Vers. 6.

For the mysterie of iniquitie doth alreadie worke, onely he who now withholdeth, shall let, till he be taken out of the way. Vers. 7.

And then shall the wicked man be reuealed, whom the Lord shall consume with the Spirit of his mouth, and shall abolish with the brightnesse of his comming. Vers. 8.

Euen him, whose comming is by the working of Satan, with all power, and signes, and lying wonders. Vers. 9.

And in all deceiueablenesse of unrighteousnesse amongst them that perish, because they receiued not the loue of the truth, that they might be saued. Vers. 10.

And therefore God shall send to them strong delusion, that they shall beleene lies: Vers. 11.

That all they might be damned who beleued not the truth, but had pleasure in unrighteousnesse. Vers. 12.

The occasion moving the Apostle to embarke into this propheticall prediction, concerning the comming of the Antichrist, was this, Because some in Thessalonica spake of the second coming of Christ, that it was neare approching, and euen at hand. The Apostle on the other part would assure the Thessalonians, that before the coming of that great day, there should first be a defection from the true faith, and that the Antichrist should be disclosed. It is not the purpose of the Apostle

The occasion of this prophetic.

2. Pet. 3. 11. 13.

Math. 24. 45.

Note.

Mark. 10. 38.

Act. 14. 22.

1. Tim. 4. 1.

Rom. 7. 8.

Simil.

Apostle to dissuade any man from remembering the terrour of that great day, wherein the very elements shall melt: and if it so be, what maner of men ought we to be in holy conuersation, looking for and hastening vnto the comming of the day of our Lord? yea, and the forgetfulnesse of the second comming of Christ is the principall ground of the securitie of the euill seruant. But the Apostle, led by the conduct of the holy Spirit, fore-seeing that two things were needfull to be remembred, to wit, the second comming of the Lord Iesus, and the preceeding coming of the Antichrist: he would haue them so to remember the one, that they should not forget the other, lest whilest we runne fast to the marke, without marking the perils that are in the way, we fall into the snares of the diuell. Our maister Christ, when he corrected the foolish precipitation of the sonnes of *Zebedeus*, who would haue sitten at the right and left hand of Christ in his kingdome, before they had bene baptized with his baptisme, and before they had drunke of the cup of the sufferings of Christ: he dissuadeth them not from continuall fastening their eyes vpon the glorie of Christs kingdome, but rather so to looke vnto the marke, that they ouer-leape not the way leading to the marke. God hath indeed prepared a kingdome for vs, but by many tribulations we must enter into that kingdome.

The apostasie whereof the Apostle prophecieth, is not a defection in manners onely, but also a departing from the faith, as is clearly witnessed in another place, in these words, *Now the Spirit speaketh evidently, that in the latter times some shall depart from the faith, &c.* Defection in manners is so vsuall a thing, that where the word of God is preached in most powerfull manner, there also corruption in manners doth abound, arguing the euill inclination of our nature, which taketh occasion by the commandement, and worketh in vs all kind of concupiscence: so that the corruption of our nature is like vnto a gutter of water the passage whereof is hindered: it gorgeth, swelleth, and setteth forward its owne accustomed way more forcibly then euer it did before. But the Apostle is speaking of a deeper mysterie, and of a thing very rare,

rare, to wit, of an apostasie from the faith. This is the sharpest
 of all punishments which God inflicteth vpon mankind for
 the contempt of his truth, to cast off a people into a repro-
 bate minde; whether we looke to the actions of God, who
 reiecteth, or to the miseries of them who are reiected. The
 actions of God who reiecteth, are set downe by the Prophet
Zacharie, *The Lord will not feed that people, yea, he will breake* Zach. 11. 10.
his shepherds staffe, to wit, the staffe called beautifull, and the
 staffe called bands. The miseries of them who are reiected,
 are set downe by the Prophet *Esay*, in these words, *Ye shall* Isai. 6. 9. 10.
heare indeed, but ye shall not vnderstand: ye shall plainly see, and
not perceine: make the heart of this people fat &c. So it cometh
 to passe, when this heauie iudgement is inflicted, there is no
 comfort to be found, neither in heauen aboue, nor in the
 earth beneath. When we looke vp vnto God, he will feed vs
 no longer: when we looke downe to our selues, we receiue
 no comfort by the externall ministerie of the word, it is to vs
 the fauour of death: yea, and we are in so desolate a case, as
 the Prophet speaketh, *That that dyeth, let it dye: and that that* Zach. 11. 9.
perisheth, let it perish: and let the remnant euery one eate the flesh
of another. Of this vnsupportable and incurable euill, that
 there should be a defection from the faith, neither could the
 Church of the Iewes of old, nor the visible Church of late e-
 uer be content patiently to heare, because it seemed to be re-
 pugnant to the euerlasting couenant of God, made with *A-*
braham and his seed. Neuerthelesse, that same blessed mouth
 which made the couenant with *Abraham* and his seed, fore-
 told also, that they should be cast off into a reprobate sense,
 and that the great Shepherd would feed them no longer.
 Now both these things being vttered by the blessed mouth
 of God, it is certaine, that there is intallible truth in both: and
 it is better, and more agreeable with the honour of God, to
 search out what way both these things can consist without
 impeachment one of another, then so to talke of the coue-
 nant, that we should gainesay the prophesie of the defection
 of the most part of the Iewes. And the Apostle *Paul* hath
 wisely obserued, that the couenant of God is not abrogated

Rom. 11. 5. by the defection of the most part of the Iewes, in respect that a remnant are saued through the election of grace. The Ro-
 mane Church in like manner, alledgeth that God hath pro-
 mised that the gates of hell shall neuer preuaile against the
 Church. And the same God, by the mouth of his holy Apo-
 stle hath fore-told, that there should be a defection from the
 faith. Both these prophesies must be true, neither doth the
 apostasie of the great multitude presuppose that the Church
 of Christ is perished, or the promise of God made of none
 effect, but in the midst of this apostasie a remnant are sa-
 ued, according to the election of grace. *Ioseph*, in the yeares
 of famine was prouident, and kept corne aforehand, both
 for food to men and beasts, and for seed to the ground: But
 Christ is more prouident in the yeares of horrible apostasie
 from the faith, to keepe in store a saued handfull, as seed
 for the propagation of the Church. Wherefore, let no man
 conclude of the long lasting apostasie of the Iewes, or yet of
 the Popish Church, that the covenant of God is of none ef-
 fect, and that the Church is perished.

The Antichrist of whom the Apostle speaketh, is not one
 particular man, opposite to the kingdome of Christ, as many
 do thinke: but rather a kingdome, hauing fore-runners, ha-
 uing a growth, hauing aduancers, admirers, worshippers, fol-
 lowers, discourers, against whom warres are intended, yea,
 long lasting warres, vntill his kingdome be drunken with the
 bloud of the Saints: and finally, for this kingdome God hath
 ordained a fall, whereat all her followers shall be sad, and la-
 ment for her sudden and vnexpected desolation: but the
 Saints in heauen shall reioyce. All these things cannot be
 done in one mans age. Therefore, I take the word Antichrist,
 for a kingdome opposite to the kingdome of Christ: he is
 called the man of sinne emphatically, because in multitude,
 ripenesse, and superlatiue excesse of all kinde of sinnes and
 abominations, this kingdome goeth beyond all other king-
 domes, leuder in manners, more corrupt in doctrine, more
 blasphemous in opinion, more deceitfull in carriage, more
 proud in attempts, euen against them who are in authoritie,
 then

Note.

What the An-
 tichrist is.

then any societie of people hath bene before: setting their mouthes against the heauen, commanding the Angels of God to carrie soules to heauen, because their armour was crossed, their feete were in the way leading to the holy Land, their intention was to fight against the Saracens. This did Pope *Clemens* the sixth, in his Bull giuen to the crossed souldiers. Now whether their soules haue bene purged by faith in the fountaine of Christs bloud or not, it is no matter, it is enough that they dyed in that iourney, the Angels must be obedient to the Romane Antichrist, to carrie their soules forthwith to heauen after their death. Notwithstanding all this, the man of sinne must be counted so complete and perfect, that he cannot erre in matters of faith, and be in such high preheminance, that albeit he carrie innumerable soules headlong to hell, no man should demand of him wherefore he did so. Yea, and further horrible sinnes, such as promise breaking to Infidels and heretiques, and vile treasons against Christian Princes, haue open allowance in the kingdome of the Romane Antichrist: and therefore he may iustly be called the man of sinne.

*Why called the
man of sinne*

*Gratian. de
sinct. 40.
cap. 6.*

Moreouer, the Antichrist is called the child of perdition, in two respects, to wit, actiuely, and passiuely: actiuely, because he is a ring-leader to those who walke in the way of perdition: passiuely, because he is ordained for destruction, and to be consumed by the breath of the mouth of Christ. In both these respects *Iudas* seemeth to haue bene the type of the Antichrist: first, he was a ring-leader to the band of souldiers which came from the high Priest and the Rulers to take Christ: secondly, he was appointed to destruction, and of him Christ said, *Surely, the Sonne of man goeth his way, as it is written of him, but woe vnto that man by whom the Sonne of man is betrayed: it had bene good for that man if he had neuer bene borne.* Now the Antichrist represented by *Iudas*, is also υἱὸς ἀπωλείας, that is, the child of destruction, for both the forementioned respects: he leadeth men to destruction, and he is ordained to be consumed by the glorious appearance of Christ. How the Romane Antichrist leadeth men headlong

*Why called the
child of perdi-
tion.*

*Iudas a type
of Antichrist.*

Math. 26. 24

to destruction, I might proue by many examples, but for the present I shall content me with the example of one age, and one nation in an age (to wit, in the seventh CENTVRIE) absolutely led by the counsell of the Romane Antichrist: The nation of the Gothes reigning in Spaine, forsooke the impious heresie of the Arrians whereunto they were miserably addicted in the dayes of *Richaredus*: After *Richaredus* dayes they followed the Romane chaire so absolutely, that in the Councell gathered by the authoritie of *Sesinandus*, *Chintilla*, *Chindasvindus*, and *Bambas*, whatsoeuer was allowed by the Romane Church, had allowance by them: and whatsoeuer the Romane Church disallowed, that was in like manner disallowed by them in the Councils of Toledo, Bracara, and Hispalis. Yea, and in following the Romane Church they were so officious, that albeit in bidding and forbidding they exceeded not the precepts of the Romane Church, yet in aggrauating the punishments of them who transgressed the ordinances which they borrowed from the Romane chaire, they ouer-went the seueritie of the Romane discipline.

Conc. Tolet. 9.
can. 10.

In the ninth Councell of Toledo, marriage of men in spiritual callings is detested in Spaine as it was in Italie: but the children procreated by Bishops, Presbyters, Deacons, &c. were ordained to be more seuerely punished in Spaine, then they were in Italie: for in Italie we reade of *Theodoretus*, that he was the sonne of *Theodorus* Bishop of Ierusalem, yet was he admitted to the Popedome, and was successour to Pope *John* the 4. but in Spaine the children of Bishops were not onely deprived of the heritage appertaining to their parents, but also were appointed to perpetuall seruice, as slaues and seruants, who are bought with money. In like manner, in the fourth Councell of Toledo, gathered by *Sesinandus*, they are superstitious out of measure, euen beyond the Romane Church in doxologies, when *Gloria Patria* is sung, they ordained, that to *Gloria, Honor* should be added, with threatening of punishment to them who should say *Gloria Patri, & Filio*, without this addition, *Gloria, & Honor, Patri & Filio*: in so doing

Conc. Tol. 4.
can. 4.

doing, damning the verie perfect forme of prayer indited by our Lord to his disciples, the doxologie whereof is this, *For thine is the kingdome, and the power, and the glorie, for ever, Amen:* without mention of the word *Honour*. In a word, the Gothes reigning in Spaine, the more officious they were in following absolutely all the customes of the Romane Antichrist, the nearer they were to eternall destruction, because he is iustly called the man of sinne, and the child of destruction. Now it is to be marked, that these two names of the Antichrist, to wit, the man of sin, and the child of perdition, they go jointly together, because when sinne is neare, destruction is at hand, except sinne by repentance be abolished: and the Prophet pronounceth a wo against *them that put far away the euill day, and approach to the seate of iniquitie*. Moreover, the Apostle foretelleth, that the Antichrist shall be disclosed, or reuealed: that is, howsoeuer he shall maske himselfe with the vizards of holy titles, that he is the Vicar of Christ on earth, and the successour of *Peter*, and to him is committed the care of all \bar{y} sheepe of Christ dispersed in the whole world: neuerthelesse, he shalbe stripped naked, and all these masks shall be plucked from his face, & he shall be knowne to be an aduersarie to Christ, and an abuser of Christs people. Now cōsider, that this prophesie presupposeth, that the Antichrist should be vnknowne for a long space, and in the end should be discovered. If it should be demanded, How could the Antichrist be vnknowne, who lurked not in a corner, but sate in the Temple of God, and had power of gouernement of Church-affaires? To this I answer, That in time of the darknesse of the night a foe is hardly discerned from a friend: and the smoke of the bottomlesse pit, whereby both the Sunne and the aire were darkned, might easily haue dimmed the sight of simple people, so \bar{y} they could not discern the insolent pride of the Antichrist, vsurping the honour due to Christ. The meanes of the discouerie of the Antichrist, I remit vnto the eight verse, and I proceed to the next verse. In the fourth verse of the Chapter, the Apostle calleth the Antichrist an aduersarie, to wit, to God: and he subioyneth

Matt. 6. 13.

Note
Why the two
former names
are conioyned.
Amos 6. 3.

The Anti-
christ discou-
ered.

Obiection.

Answer.

the reason, *because he exalteth himselfe against euery thing that*
The Antichrist is called God, or that is worshipped First let vs marke, that the
an aduersarie Antichrist is pointed out by one of the names of the Diuell,
to God. to wit, that he is an aduersarie to God, to his word, and to
 his Saints, yea, an aduersarie in the superlatiue degree, be-
 cause he vsurpeth the honour onely due to Christ. Mortall
 Princes count all subiects who are disobedient to their lawes
 to be their aduersaries: but if any man vsurpe the title of the
 kingdome, the King will count him his corriuall and princi-
Similitude. pall aduersarie: Euen so, amongst all the aduersaries of Christ,
 he is counted the principall enemy, who enricheth himselfe
 with the honour due to Christ onely. Howsoever he call him-
 selfe the seruant of the seruants of God, yet indeed he vsur-
 peth vnto himselfe higher honours then is due vnto a mortall
 man, and therefore is called an aduersarie to God: for the
Rom. 2. 16. Lord will iudge the world according to his Gospell, as the
 Apostle speaketh, and not according to our conceits.

The two principall points of the honour of Christ, are
 Faith, and Obedience. The Romane Antichrist, for to moue
 ignorant people to put their trust in him, as the Vicar of
 Christ in earth, taketh vpon him to open y gates of Paradise
 to whom he pleaseth, as an absolute commander of heauen,
 and to deliuer to the Diuell, and send to hell, by his ana-
 themaes and cursings, whom he pleaseth, as absolute com-
 mander of hell, and to loose prisoned soules out of Purgato-
 rie, and to distribute the kingdomes of the earth at his plea-
 sure, as if the earth were his, and he had power to conferre
 all the glorie of the dominions of the world to whom he
 pleaseth. All this is done to moue people to put their trust in
 him, as is said. The other principall point of the honour of
 Christ, is absolute obedience to his blessed will, without dis-
 putation, doubting, or reasoning to the contrarie, as *Abra-*
Gen. 22. 3. *ham* the father of the faithfull did. The like obedience the
 Romane Antichrist demandeth to all his lawes and ordinan-
 ces, euen to such as are repugnant to the law of God, as
 namely, to inuocation of Saints, worshipping of images,
 &c. therefore he is iustly counted the principall aduersarie of
 Christ.

The

The Antichrist is said to exalt himselfe against all that is called God, or is worshipped, because he taketh vpon him to dispense against the law of God, which argueth, that he arrogateth vnto himselfe authoritie aboue the law-maker: for no law (as I haue declared alreadie) can be dispensed withall, but either by the same authoritie by which it is made, or by a greater. Against Christs Kingly, Priestly, and Propheti-
 call offices, he aduanceth himselfe, in abrogating the institution of Christ concerning the receiuing of the blessed Sacrament of the Supper vnder both formes of bread and wine: In prohibition of marriage and meats, and in setting vp a new propitiatorie sacrifice in the Church, as it were protesting the sufficiencie of the sacrifice of Christ once offered. Let vs in this point marke the degrees of the defection of the visible Church, not vnlike vnto the decaying estate of a diseased man. First, his naturall sappe and moylture decayeth: Secondly, corrupt humours do abound: Thirdly, his bloud is inflamed, and perillous feuers seizing vpon his bodie, do threaten death: Euen so in the Church, when holy exercises of prayer and preaching are intermitted, this is a beginning of euill: Next, when superstitions, rites, and ceremonies seruing to no profitable vse, do abound in the Church, (as vicious humours in the bodie) then is the defection increased: But when the visible Church admitteth another Law-giuer then Christ, and stoupeth vnder the yoke of his obedience, then is the defection from the faith come vnto a ripenesse, and the Antichrist then sitteth in the Temple of God, shewing himselfe that he is God: and if the Lord had not kept vnto himselfe a remnant by his gracious election, the visible Church had bene like vnto Sodome and Gomorrah.

The Antichrist exalteth himselfe.

A comparison betwixt the defection of the visible Church and the estate of a sike person.

In the 5. verse, he saith, *Remember ye not, that when I was yet with you I told you these things?* This verse is not superflously cast in, to admonish the Thessalonians that the coming of the Antichrist was a matter of great moment, and tending to the hurrof manie mens soules: therefore it was needfull that timely premonition should be made vnto the Saints, to eschue the danger to come. This is the Lords

Note.

customable dealing, in matters graue, weightie, and serious, to giue aduertisements proportionally agreeing with the name of the thing foretold. But what shall we speake of the lethargie and securitie of the world, we neuer reade that men were so sluggish and overlaid with so deepe securitie, as when they were forewarned of great things to come: as if the loud sound of the trumpet of God serued to no other vse, but onely to lull men in a heauie sleepe. The deluge of waters, the first comming of Christ, the destruction of Ierusalem, the comming of the Antichrist, and the great tempest of the wrath of God that shall be reuealed at Christs second appearance: all these things (I say) haue bene foretold: but the contempt of the warnings of God haue procured, and will procure the heauie weight of Gods indignation. We reade of

Matt. 14. 26.

Christs disciples, that when they saw their maister walking vpon the waters, they supposed he had bene a spirit, or *φάντασμα*, that is, a fantasie and delusion: this they did onely at one time, in feare and weakenesse: but the wicked at all times, and in the obstinacie of their vnbeleeuing hearts, call both the promises and threatnings of God *φαντάσματα*, that is, fantasies and delusions. For this cause the Apostle both by word and writ, inculcateth this prophesie of the comming of the Antichrist into the eares of the Thessalonians, to the end they should not lightly regard the fore-warnings of God, as the sonnes in law of Lot did in Sodome.

Now follow the fixe and seuen verses, with the beginning of the eight verse, *And now ye know what with-holdeth, that he might be reuealed in his owne time: for the mysterie of iniquitie doth alreadie worke: onely he who now with-holdeth, shall let, till he be taken out of the way: and then shall the wicked man be reuealed.*

The naturall order requireth, that in these words three things should be handled: First, how the mysterie of iniquitie began to worke in *Pauls* dayes: Secondly, who is this that should be a let & hinderace to the Antichrist: And thirdly, when was it that he was made out of the way, so that he could hinder the Antichrist no longer. The mysterie of iniquitie

quitie began to worke euen in the dayes of *Paul*, because some Heretiques sprang vp at that time, who denied the diuinitie of Christ, such as *Ebion*, and *Cerintus*, these appertained to the kingdome of Antichrist, because they were his fore-runners, beginning with enticing speeches to seduce men from the truth of God. And what was wanting in them except power, and vncontrolled authoritie, to bring to a full ripenesse the worke of defection, alreadie begun? So heresies, and the doctrine of lies, is the verie first foundation of the kingdome of the Antichrist. And like as an Eagle, that buildeth her nest in the face of a steepie rocke, the first sticke that she carrieth to her nest, belongeth to the masse thereof: euen so without all controuersie, the Heretiques who prepared a way to the kingdome of the Antichrist, are members of the bodie of his kingdome. If any man shall object, that the chaire of Rome condemned the old Heresies of *Ebion*, *Cerynthus*, and of the Manicheis, and therefore such men cannot be iustly reckoned to appertaine to his kingdome, whom he separated from his fellowship, by detesting their opinions: To this I answer, That like as the gold, and siluer, the brasse, and iron, and likewise the clay of the great Image which *Nebuchadnezzar* saw in his vision, had no agreemēt one with another, yet in this they agreed to constitute one stately image, opposire vnto the little stone hewen out of the rocke without hands: euen so, heresies are repugnant one vnto another, yet all belong vnto the kingdome of darknesse, and to the throne of the Antichrist, set vp against the glorious throne of the kingdome of Christ Yea, and those Heretiques who impugned the true doctrine of the person of Christ, they brake the ice as it were, and gaue example to others, to impugne the doctrine of his office also.

In the second place, by him that letteth, *Chrysostome* vnderstandeth the Romane Empire, which consisting in its owne integritie, with vndiminished and vnbrangled authoritie, the Romane Antichrist durst not attempt high things, and things farre surmounting the modest carriage of subiects. And here by the way it is to be marked, that like as the Apostle by him

At what time
the mysterie
of iniquiti- be-
gan to worke.

Simil.

Obiection.

Answer.

Dan. 2. 32. 33.
Simil.

Chrys. homil.
4. in 2. Thess.
cap. 2.
The let of the
Antichrist.

who

How the Ro-
mane Empe-
rors hindered
the attempts
of the Anti-
christ.

Simil.

who letteth and hindereth, vnderstandeth not one particular Emperour onely, but an Empire, wherein one Emperour succeedeth to another: Euen so, by him that is letteth, he vnderstandeth not one particular man, but the estate of an vsurped kingdome, wherein likewise one succeedeth to another. But now let vs see how the Romane Emperour, so long as he consisted in his owne full strength, did hinder the attempts of the Antichrist. First, no man was admitted Bishop of Rome a long time without the consent of the Emperour: Secondly, the inuestment of Bishops, by staffe and ring, being likewise in the Emperours hands, the excessiue pride of the Romane Bishops (euen after they were called Vniuersall Bishops) was mightily borne downe: Thirdly, so long as Emperours kept in their owne hand the power of conuocating Generall and Nationall Councils, the Bishops of Rome all this while acknowledged the Romane Emperors for their soueraigne Lords. But when the Emperours were bereaued of all their forementioned rights, as *Palinurus* by storme of weather was cast out of the ship, and the rudder by violence of the tempest was washed out of his hands, then all things were turned vpside downe, as we shall here (God willing) in the subsequent words, wherein he prophesieth, that he who letteth should be taken out of the way, that is, the Romane Empire shall be vterly weakened, so that it cannot make resistance against the Antichrist, but it stoupeeth vnder his might, adoreth him as the Vicar of Christ, who cannot erre, and as a god on earth, is content to be crowned by him, and to make the oath of allegiance to the Pope. In what base estat are the Emperours of late dayes? how is their gold turned into drosse? and the might of their dominion into seruile subiection vnto the Antichrist? as is shortly comprised in these verses.

Roma tibi serui fuerant domini dominorum:

Servorum serui nunc tibi sunt domini. that is,

Great Lords of Lords thy seruants Rome haue bene:

Seruants of seruants now thy Lords are seene.

Is not the Romane Empire so farre deuasted of their ancient glorie,

glorie, that whereas their predecessours wanted nothing of the dominion of the habitable continent knowne in their time, except a little part in the East, now it hath no commandement, except in a little part of the West?

But it may be demanded, How can the Bishops of Rome be blamed, as ouerthrowers of the glorie of the Romane Empire, seeing it was the Saracens who vndid the Empire of the East, and the Gothes, Vandales, Lombards, Hunnes, Auares, Danes, and Normands, who weakened the Empire of the West? To this I answer, that the Bishops of Rome were like vnto a loose tooth, and a wrested foote, and were deceitfull friends, both to the Emperours of the East and of the West, rendring vnto them euill for good. Did not the Emperour *Iustinian* deliuer them from the tyrannie of the Gothes? Did not *Tiberius* the second support them verie kindly, when they were sore pinched with famine, and oppressed by the Lombards? But what recompence rendred the Bishops of Rome to the Emperours of the East when they found their estate to be weake? Euen such as the Edomites rendred to Gods people in the day of their trouble, of whom the Prophet speaketh, *Thou shouldest not once haue looked on their affliction in the day of their destruction, nor haue layed hands on their substance in the day of their destruction*: Euen so the Bishops of Rome should not so much as haue layed their hands vpon the substance of the Emperours of the East, who had dealt so kindly and friendly with them. Neuertheless, the first occasion that they found to enrich themselues with the possessions of the Emperours of the East, they ouer-passed it not, but tooke the gift of the *Exarchatus Rauennæ*, and *Pentapolis* in Italie, which duly belonged to the Emperour of the East. These dominions, I say, they tooke by the gift of *Pipinus* king of France (who was prodigall in bestowing vpon the chaire of Rome other mens possessions) and they possesse the dominions aforesaid, with their townes, villages, and territories, euen vntill this day. On the other part, *Carolus Magnus* Emperour of the West, was friendly to the chaire of Rome, and made them free of the molestation of the

Obiection.

Answer.

Obad. 13

the Lombards. Notwithstanding after his death, and the death of *Ludonicus Pius* his sonne, when cruell hostilitie fell out amongst the children of *Ludonicus Pius*, to wit, *Lotharius*, *Lewes*, and *Charles*, whereby the puissance of France was weakened, and the Danes and Normans got the more easily place in France, what was the carriage of *Sergius* the second Bishop of Rome at this time? *Platina* writeth, that he sent *Gregorius* Archbishop of Rauenna to reconcile these brethren, who contended one against another with insupportable hatred: but the tragedie of *Ludonicus Pius* house declared, that the Bishops of Rome were little grieved when the estate of Emperours houses decayed, providing, their owne estate did increase. And I remit to the course of the historie, what friendship the posteritie of *Carolus Magnus* and his sonne *Ludonicus Pius* found at the hands of the Bishop of Rome, for all their bountifull kindnesse towards that vnthankfull chaire. Alwayes remember the words of *Salomon*,
 Pro. 17. 13. *He that rewardeth euill for good, euill shall not depart from his house.*

What shall I speake of the Imperiall authoritie when it came amongst the Germanes? *Otto* the first, a worthie Emperour, what fidelitie found he in Pope *John* the thirteenth, whom *Onuphrius* called *John* the twelfth: He assisted *Berengar* and his sonne *Albertus* against the Emperour *Otto*, nothing regarding his oath of allegiance made to the contrarie. And albeit euery Emperour was not so magnanimous as *Otto*, and euery Pope was not so beastly as Pope *John* the thirteenth, yet when one of the best Emperours, and one of the worst Popes were matched together, we may easily perceiue whereat the Popes aimed continually, to wit, at the vndoing of the dominion of the Emperour.

By the way let vs marke diuerse affections striving in *Onuphrius*, as they did of old in *Medea* when she killed her owne child, to wit, anger and motherly affection contended one against another in her: but anger got the vpper hand, and the child was killed: Euen so in *Onuphrius*, a desire to couer the filthinesse of the Romane chaire, contendeth with a necessitie,

coffine, to report the truth of the historie, and truth getteth the vpper hand at this time, and leaueth the defence of this vile beast.

The valiant courage of the Emperour *Henrie* the fourth, counted no lesse fortunate in warre-fare, then *Iulius Cesar* was in old times: and the gallant spirits of *Fredericke* the first and second, could not amend this matter: the curses of the Antichrist so terrified the world, that they forgot th. ir dutie to their soueraigne Lords, and suffered them to be troden vnder the feete of the Antichrist.

In the eight verse followeth the prophecie of the disco-
uerie and destruction of the Antichrist: concerning his dis-
couerie, three things are to be considered: First, who shall
be discovered: Secondly, when shall he be discovered: And
thirdly, the meanes of his discoverie. The Antichrist is he
who shall be discovered, to whom the Apostle attributeth a
new name, and calleth him that wicked man. Is he not poin-
ted out alreadie with a sufficient number of odious names?
He is called the Antichrist, an aduersarie to God, the man of
sinne, the child of perdition: and in other places, the false
Prophet, the beast that is worshipped, great Babylon, the
mother of whoredomes: which stile, albeit they transferre it
vnto the Romane chaire when the ten persecuting Empe-
rours compelled men to worship heathen gods, yet the holy
Scripture referreth it to that whore, who braggeth that she is
married, (to wit, to Christ) and she is not a widow. And
this agreeth better with the chaire of Rome wherein Popes
do sit, then with the chaire of Rome when persecuting Em-
perours sat in it.

*The discoverie
of Antichrist,
when & how.*

*Apoc. 20. 10.
and 14. 9. &
17. 5.
Antichrist a
wicked man.*

Apoc 18. 7.

Besides all these odious names, the Apostle addeth another
hatefull name, and calleth him *ὁ ἀνόμωτος*, that is, the lawlesse
man, who will be subiect to no law, neither diuine nor hu-
mane, but will be aboue all lawes: he will iudge all men,
and be iudged of no man. What regard he hath of the law of
God, it may be knowne by this, That the breaking of the
Popes law is counted a greater sinne, then the breaking of the
Law of God: for in matters of marriage and meates, if the
Popes

*Antichrist
lawlesse.*

Note.

Simil.

Exod. 20.

The difference
betwixt the
Law of God
and the Anti-
christ.

Popes law be transgressed, forthwith a man is counted an hereticke : but when the Law of God is broken, for a small summe of money a pardon may be purchased. Yea, further I am bold to say, that the most discrepant Idiomēs of the Greeke language, such as the Atticke and Ionicke Idiomēs, they differ not so farre as the lawes of Christ and Antichrist differ one from another. Albeit the Atticke Dialect deligh- teth in contractions, and the Ionicke in resolutions, yet not- withstanding one and the selfe same thing in substance and matter, may be vttered in both these discrepant Idiomēs. But the lawes of Christ and Antichrist are so opposite in matter and substance, that they cannot both stand: namely, when the Law of Christ biddeth, alloweth and approueth : and the law of the Antichrist in that same subiect, forbiddeth, disal- loweth, and disapproueth. The Law of God counteth wor- shippers of images haters of God : the law of the Antichrist counteth them good Catholickes. The Law of Christ, in the doctrine of faith, inuocation, and mediation, sendeth vs one- ly to the Creator : the law of the Antichrist sendeth vs to the creatures also : So that the Antichrist is iustly called ἀνομός, or a lawlesse man, in respect he will not be obedient to the lawes of Christ.

Concerning humane and ciuill ordinances, he who dare assoyle subiects from the oath of allegiance to their soue- raigne Lords, he vndoeth all ciuill gouernment, pollicie, and lawes from the very foundation. I leaue off to write further in this point.

In the second place let vs consider the time wherein the Antichrist shall be reuealed, pointed out in these words, καὶ τότε ἀπολυθῆσεται ὁ ἀνομός, that is, and then shall the wicked man be reuealed : which words being relatiue to that which passed immediatly before, importeth that the Antichrist should be reuealed at that same time, when the mightie Mo- narchie of the Romanes was troden vnder his feete. Then it seemed, that all the nations of the world should adore and worship the beast continually, and that the tongues of men should haue bene locked vp in silence : so that no man euer should

should take boldnesse to speake against the whore of Babylon: yea, and the holy Apostle describeth the great securitie of the mother of whoredomes, saying in her heart, *I sit, being a Queene, and am not a widow, and shall see no mourning.* At this same time the vchangeable decree of the Almighty God appointed that this wicked one should first be reuealed, and afterward should be destroyed. Wherein it is to be noted, with what patient expectation we should attend vpon the times and seasons wherein it shall please the Lord to performe his owne workes: for like as Christ thought it more expedient, and more tending to the aduancement of his owne glorie, to raise *Lazarus* out of his graue rather then out of the bed of his infirmitie: euen so the Lord thought it meet to suffer the Antichrist to mount vp vnto the top of all his desired preheminance, and then the Lord will put hand to worke, both to discover and to destroy him, to the further manifestation of his owne vnspeakeable power and wisdom.

Apoc. 18. 7.

Note.

Ioh. 11. 4.

Simi.

In the third place, the meanes are to be considered, whereby the Antichrist should be discovered, namely, by the sincere preaching of the Gospell, by the mouthes of men holy and zealous, and in gifts not vnlike vnto *Henoch* and *Elias*. Now seeing the man of sinne is to be discovered by the sincere preaching of the Gospell, let vs consider what benefit redoundeth to vs by the true and sincere preaching of the Gospell of Christ: it is like vnto the light of the day, which manifesteth euery thing in its owne colours: the thing that is beautifull, is seene to be beautifull, and the thing that is euill fauoured, is seene to be such as it is: wherefore the madnesse of some heretiques, such as the *Gnostici* & *Manichei*, is clearly perceived, who reiected the Scriptures of God, because in them is contained a commemoration of the faults of the Patriarches. Shall the light be despised because it manifesteth both beautie and deformitie, both strength and debilitie, both the perfection of a compleere body, and the imperfection of a dismembred and mutilate bodie? In like manner, the holy Scriptures are to be had in the more reuerend regard

Apoc. 11. 3.

The benefit of
the word preached.

Simil.

gard, when they describe euery thing in their owne colours, and manifest on the one part the riches of the mercie of God in Iesus Christ, and on the other part the falshood, subtiltie, hypocrisie, and pride of the Antichrist; to the end that Gods people may eschue the Antichrist, and reioyce in the sweet saluation of Christ Iesus.

This discoverie of the Antichrist, in some weake measure, began about the yeare of our Lord 1300. at what time learned men fearing the tyrannie of the Emperour of the Turks, fled to Italie, and restored the Greeke and Latine languages to their owne puritie. This restoring of languages from the grosse barbaritie of those times, opened a doore of knowledge, and a desire of reading, with a iudicious consideration of that which was read, whether it were a suppositious work, or not. Moreouer, God annointed the eyes of many learned men, with the eye salue of vnderstanding, whose sight increasing by degrees, in the end manifested to the world, that the chaire of Rome was the seate of the Antichrist. *Marsilius*

Marsilius Patavinus.

*Fran. Petrar-
cha.
Note.*

*Petrarch.
Epist. 19.*

Patavinus in his booke called *Defensor Pacis*, writeth, that the Clergie of Rome is a den of theeues, and that the doctrine of the Pope is not to be followed, because it leadeth vnto eternall death. *Franciscus Petrarca*, a man famously learned, calleth Rome the whore of Babylon, the schoole and mother of errour, the temple of heresie, the nest of treacherie, growing and increasing by the oppression of others. This same Author (about the yeare of our Lord 1350.) writeth to one of his friends, *Let none euill desire entangle thee, that thou shouldest dresse thy selfe againe to those Princes of darknesse, &c. To what purpose shouldest thou go thither? That thou mightest see good men borne downe, and euill men aduanced? Eagles creeping, and Asses flying? Foxes in chariots, and Ravens in castles, and Doves to be on the dunghill? Wolues to be free, and Lambes to be in bands? Finally, Christ to be banished, and Beelzebub to be iudge? To these spectacles am I called backe againe, I will not hearken, neither do I agree with them, nor they with me. O cruell and wicked sell of men, louing no bodie but themselves, and that altogether preposterously, and wickedly! Who shall relieue the oppressed*

pressed world, and the afflicted towne? Who shall reforme the enormitie of manners? Who shall collect the dispersed sheepe? Who shall reprove erronious Pastors? Who shall reduce and bring them backe againe vnto their owne chaires? Shall there be no end of licentiousnesse and sinne? Hath the Spirit in vaine threatned by the Prophet, These things hast thou done, and I held my tongue, therefore thou thoughtest that I was like vnto thee. *Iohn wickliffe*, a professor of diuinitie in Oxenford, affirmed that whatsoever the Pope and his Cardinals command, which cannot be deduced clearely out of Scriptures, this same is to be counted hereticall, and not to be obeyed. These few witnesses of God, holy like vnto *Henoah* the 7. from *Adam*, and zealous like vnto *Elias*, by the example of their couragious zeale & zealous courage, incited a greater number of holy men in Germanie, Swizzerland, France, Britanie, and Polonia, to be witnesses of the truth of God: whose number, albeit it was as contemptible in the eyes of Romane Prelats, as the number of the armie of *Alexander* of Macedon was in the eies of *Darius* king of Persia. Notwithstanding by these witnesses of God the Antichrist hath bene discovered, the citie of spirituall Babylon hath bene shaken, the head of the beast hath bene wounded, and all his Physitions haue much ado to cure his wound againe. *John Wickliffe.*

But let vs proceed to that which followeth in the end of the eight verse: namely, that the Antichrist should not onely be reuealed, but also should be consumed by the Spirit of the mouth of Christ: whereby it may be perceiued, that the Lord will not abolish the kingdome of the Antichrist, as he did abolish other Monarchies, of the Babylonians, Persians, Grecians and Romans: but he keepeth the kingdome of the Antichrist in store to be consumed by the tempest of his owne wrath. This argueth the great indignation of God against the kingdome of the Antichrist, wherein he findeth might ioyned with sleight, so that the Lord will draw out against him his great and mightie sword, wherewith he visiteth *Leuiathan* that piercing Serpent, and *Leuiathan* that crooked Serpent, and slayeth the Dragon that is in the sea, *Isai. 27. 1.*

Rom. I. 18.

sea: for all his might the wrath of God shall be reuealed against him from heauen, because he hath withholden the truth in vnrighteousnesse. Whatsoever shall be done against this mother of whoredomes in this world, is nothing else but an earnest pennie of that vnspeakeable wrath of God that shall seize vpon the kingdome of the Antichrist at the latter day. Moreover, the equitie of the iustice of God is to be noted in this, that God rendereth vnto the Antichrist such punishment as doth most proportionally agree with the nature of his fault. For by the anathemes and curses of his mouth, he subdued the mightie Monarches of the earth: so shall Christ pronounce a curse against him, by the power whereof he shall be sent vnto the fornace of euerlasting punishment.

Note.

Matth. 25. 41.

Obiection.

Answer.

- 1.
- 2.
- 3.
- 4.

Now it might haue bene obiected, How could it come to passe, that euer the Antichrist should haue obtained so great place in the Temple of God? To this obiection the Apostle returneth a fourefold answer: First, it came to passe by the mightie operation of the diuell. Secondly, by lying miracles. Thirdly, by the deceiueablenesse of vnrighteousnesse. And fourthly, by the incredulitie of men who would not beleue the truth of God, therefore the Lord suffered them to be deluded with errors. These foure causes are set downe in the 9. 10. 11. 12. verses, whereof when we haue spoken a little, God willing, we shall conclude this Treatise.

Apoc. 20. 2. 7.

Iob 3. 19.

The first cause of the preuailing power of the Antichrist, is the mightie operation of Satan, concurring with him, who is to be considered two manner of wayes, sometimes as bound, at other times as loose and set at libertie. He is a perillous enemy at all times, euen when he is bound, in respect of our childish simplicity. We are like vnto babes, who through curiositie at some time will come within the reach of a bound Lion, and will be harmed by the meanes. But when Satan is set at libertie, then hath he a mightie operation, euen so great, that albeit light be offered vnto men, yet they loue darknesse better then the light of God. If euer Satan was set at ample libertie, (who is euer for the elects sake somewhat restrained) he was set at the greatest libertie when the Romane Anti-

Antichrist had greatest preheminance: for at that time the smoke of the bottomlesse pit so ouercouered all things with darknesse, that men saw neither heauen nor hell, nor yet themselves. The heauen was darkened, because men sought *Apoc 9.2.* an entrie into it another way then by the bloud of the euerlasting couenant of God, by the worthinesse whereof the most holy place is made patent to vs, and none other way: *Hebr. 9. 24.* And hell was darkened, because men liued in a deepe securitie, as if they had made a couenant with death and hell. The *Isai. 28. 18.* Popes pardon, and the fulfilling of the pennance enioyned by the Priest, was counted a complete armour to saue them against the fierie indignation of Gods wrath. Yea, and men saw not themselves, but in seeking to establish their owne righteousness, they were not subiect to the righteousness of God. Now it is our dutie with all our hearts, to blesse the *Rom. 10. 3* King of heauen, who hath begun to cast Satan into bands againe: for experience of our wauering minds declareth, that if Satan were set at libertie againe, it were an easie thing to transport vs headlong into all kind of errours.

The 2. cause of the preuailing power of the Antichrist, is *The Anti-christs lying wonders.* signes & lying wonders: in the Greek language *τέρατα ψεύδους* signifieth, miracles confirming a lying doctrine. All the miracles of the Antichrist are either false miracles, wherein nothing is wrought aboue nature, nor contrary to nature, or else the end of his miracles is the confirmation of a false doctrine. The Romane Church braggeth much of miracles, as if the power of working miraculous workes were a gift continually to remaine, and an vndoubted token of the true Church of God: howbeit holy Scripture attributeth to false teachers, who entice people to worship strange gods, power to worke signes and wonders. *Socrates* also in his Ecclesiasticall historie, writeth of *Eusebius Emisenus*, an Arrian heretique, vnder the reigne of *Constantius*, who had the gift of working miracles. And *Platina* writeth of miracles wrought at the sepulcher of *Rhotaris* king of Lombardie, an Arrian Prince. Yea, and the Apostle *Paul* saith, *If I had all faith, so that I could remove mountaines, and had not loue, I were nothing.* Now what

*Deut. 13. 1. 2.**Socrat. lib. 2. cap 9.**Platina in vita Ioh. 4.**1. Cor. 13. 2.*

wisedome is it to count working of miracles one of the principall notes of the true Church of Christ, which is found also in the kingdome of the Antichrist, and amongst heretiques, and amongst them who in the sight of God are counted nothing? If we taught a doctrine, either in substance or forme, different from the doctrine of Christ and his Apostles, it were good reason that we should confirme it with new miracles. But if we teach no doctrine except the doctrine of Christ and his Apostles, then is that ancient doctrine already sufficiently confirmed by ancient miracles wrought by Christ and his Apostles. Now let vs set forward to the purpose, and let vs speake of the false miracles whereby the kingdome of the Antichrist was aduanced, and that through the mightie operation of Satan: for like as *Achab* is said to haue consented to the death of *Naboth*, because the letters which procured his death were sealed with his ring: euen so Satan liked well the aduancement of the Antichrist, because he set himselfe to worke by many lying miracles to aduance the kingdome of the Antichrist. Before the 600. yeare of our Lord, when the way was preparing for the Vniuersall Bishop, was not the worshipping of the Crosse confirmed in Apamea, by the fire which shined about *Thomas* Bishop there, and burned him not? The towne of Edessa was thought to be saued by the picture of Christ dipped in water: which picture was alledged to haue bene sent to king *Agbarus*. The towne of Sergiopolis to haue bene saued by the reliques of the Martyr *Sergius*. But after the 600. yeare of our Lord, false miracles were so multiplied, that it would be tedious to reade the shortest abridgement of them that could be compiled. The miracles wrought by the reliques of Saint *Oswald* king of England, written by *Beda*. The miracles wrought by the reliques of *Iohn Baptist*, written by *Sigebertus*: and of Saint *Sebastian*, written by *Paulus Diaconus*. The miracles of the Popes, *Deus dedit*, and Pope *Agatho*, written by *Platina*. The miracles of Saint *Dionyse*, Saint *Maurice*, and Saint *Martine*, who miraculously deliuered the soule of *Dagobertus* king of France, out of the hands of euill spirits, written also by

Nota.

Simil.

Eua. lib. 4.
cap. 26.Idem, lib. 4.
cap. 27.Idem, lib. 4.
cap. 28.

by *Platina*. The miracle of *Immas*, a captaine and a prisoner in England, whom no bands could bind, because his brother being a Priest, and supposing *Immas* had bene slaine in the battell, and that his soule had bene in Purgatorie, he made prayers to God, and said Masse often times for reliefe of his brothers soule, the benefit whereof, as *Beda* supposeth, redounded to the weale of *Immas* soule and bodie. O foolish fable! and yet thought worthy by maister *Bristow*, by a new commemoration thereof, to be kept in continuall remembrance. To be short, the Legends, Portuses, Festiualls, Promptuaries, Sermons, and other bookes of the Romane Church, which are all stuffed so full, that nothing almost is thought to be sufficiently proued, that is not confirmed by a number of false and friuolous miracles: all these I say, clearly proue, in what account false miracles were, and are, in the kingdome of Antichrist. Euerie man, who is a iudicious Reader, may consider, that I leaue this point, not for lacke of abundance of matter, but for feare to offend the Reader with superfluitie of miracles vnworthy to be rehearsed.

The third cause of the preuailing power of the Antichrist, is set downe in the 10. verse, in these words, *In all deceiue-
nesse of vnrightheousnesse amongst them that perish.* In which words the Apostle pointeth out vnto vs three things: First, that the marke and butte whereat the Antichrist shooteth, is vnrightheous: Secondly the meanes whereby he endeuoureth to attaine vnto his intended purpose, are deceitfull: and thirdly, that the deceitfulnesse of the Antichrist shall not hurt the elect of God, but onely them that perish. The principall butte and end whereat they aimed continually, was superioritie, and preheminance aboue their brethren. The deceitfull meanes whereby they attained to that preheminance, was flatterie, lies, and false accusations of good men. They flattered the Emperours *Phocas* and *Basilus*. They falsified the acts of the Councell of Nice, for excessiue desire to be counted iudges of appellations: They accused the Bishops of Rauenna, most falsly, of the Heresie of *αὐτοκραλία*. And not content with superioritie ouer their brethren, they aimed

*The third of
the preuailing
power of An-
tichrist.*

Similitude.

continually at the honour due to Christ, that is, to be law-givers in the Church of God. This was a matter of greater difficultie to be brought to passe: for albeit a man may climbe vp vnto the toppe of the highest mountaine in the world, yet can he not reach his hand aboue the Sunne and Moone, and the glistering lights of the firmament: Euen so, when all the Bishops in the world are cast vnder the feet of the Bishops of Rome, how dare they presume with sacrilegious boldnesse, to make themselves companions to Christ, and to be Law-givers in the Church? By deceivable meanes also this vnrighteousnesse behooued to be brought to passe: for a false opinion was setled in the hearts of the people, that in matters of faith the Bishop of Rome could not erre: So ignorant people bewitched with vaine hopes, without all due examination, receiued all their ordinances, how repugnant soeuer they were to the ordinances of Christ.

*The last cause
of the Anti-
christ's preuai-
ling.*

Rom. 8. 32.

The last cause wherefore the Antichrist shall preuaile so mightily, is the power of the wrath of God, iustly punishing the contempt of his truth in the world. The contempt of mercie deserueth punishment, and the contempt of great mercie deserueth great punishment. Now it is certaine, that amongst all the rich treasures of the mercie of God, Christ is the greatest, with whom, and for whose sake all other things are giuen, as the Apostle *Paul* speaketh. And seeing Christ is manifested to the world by the preaching of the Gospell, the contempt thereof is an vtter relecting of Christ. And what wonder is it that God suffer them to be deluded with errors, who will not beleue the truth of his word?

Matt. 24. 24.

The strong delusions, or efficacie of error, as the Greeke word foundeth *ἡ ἐργασία πλάνης*, is rather to be referred to the ostentation of signes and wonders, then to the power of the doctrine that shall be vnder the Antichrist: for it is said. *There shall arise false christs, and false prophets, and shall shew great signes and wonders, so that if it were possible, they should deceiue the verie Elect.*

The minds of people in all ages haue bene mightily transported with signes and wonders, in so much that the Gentiles
firmely

firmely beleueed, that there was a diuine power in *Iuppiter*, because the Lord permitted the Diuell to raise a mightie storme of wind, and to ouer-blow with sand the armie of *Cambises*, which went to Pentapolis, of purpose to spoyle the Temple of *Iuppiter Ammonius*. The Grecians likewise beleueed, that there was diuinitie in *Apollo*, because God permitted the Diuell to shake the mountaine of Parnassus, and to destroy a great number of the armie of *Zerxes*, who came to spoyle the Temple of Delphes. Heathen people were rauished with admiration of workes which seemed miraculous: but Christians, to whom the written word of God belongeth, they should regard no miracle which leadeth them from the forme of true worshipping set downe in the written word of God, for all such miracles are called by the Apostle, *τέρατα ψεύδους*, that is, miracles of falshood, or miracles confirming a false doctrine. Herodot. in Thaleia.
Herodot. in Ourania
Deut. 13. c.

Now blessed be our God, who by the breath of his owne mouth hath begun to remoue the mistie cloud of horrible darknesse, and hath made the beames of his truth to shine vpon vs. And the Lord establish our soules with his sauing grace, vnto the end, and in the end.

Amen.

Y 4

THE



THE XXI. TREATISE.

Of the Sacrifice of the Masse.

THE ARGUMENT.

I. That the Masse is not countenanced by antiquitie. II. A definition of the Masse, together with a confutation of the severall parts thereof. III. Concerning the absurdities of the Masse. 1. in respect of the Canon of the Masse: 2. in respect of the grounds of the Masse, which are, a foolish zeale, and needlesse feare in the minds of people without knowledge: 3. in respect of the rotten pillars wherenpon it standeth, transsubstantiation and Purgatorie: 4. in respect of the vile abusing of places of Scripture, both in the old and new Testament: 5. because it contradicth it selfe, both in respect it is called a Sacrifice propitiatorie and unbloudie, and that it is affirmed that in it Christ is offered without suffering: 6. multiplication of unnecessarie ceremonies, both before and in time of the celebration of the Masse: 7. the unhappie consequences of the Masse. 1. prohibition of marriage to men in spirituall offices: 2. the depriving of the people of the word and Sacrament: 3. procession and adoration.

*The order of
this Treatise.*



He soule of the Antichrists kingdome is the Masse, which being abolished, the Antichrists kingdome cannot consist. Now therefore it followeth by due order, that I should speake of the Sacrifice of the Masse, keeping this method: first to search out if it be an ancient Service of the Church of God: secondly, to search out the definition of the Masse: and thirdly, to declare the absurdities of the Masse.

To proue the Masse to be an ancient Sacrifice, vsed and approued in the Primitiue Church, they alledge the Liturgie of Saint Iames, the bookes of *Abdias* Bishop of Babylon, the bookes

bookes of *Martialis* Bishop of Bourdeaux, and one of the se-^{Antiquitie.} uentie disciples, the bookes of *Clement* and of Saint *Dionysse*, the Liturgies of *Basil* and *Chrysostome*, a booke found in Verona a towne of Italie, set forth vnder the name of *Amphilochius* Bishop of Iconium the head Citie of Lycaonia, which describeth the life and miracles of Saint *Basil*. But now it is time to be ashamed of their superstitious bookes and legends of lies, wherewith they were accustomed to deceiue simple people. These bookes for the most part are so vnkowne to Antiquitie, that there is no mention made of them in ancient Authors. The liturgie of *Chrysostome* is a booke falsly shrowded vnder his name, because in that liturgie there is a prayer conceiued for the prosperitie and well-fare of *Nicolaus* the first vniuersall Bishop. And it is knowne, that *Nicolaus* the first was not borne three hundreth yeares and more after the death of *Chrysostome*. And in y^e booke set forth vnder the name of *Amphilochius*, a description of the life of *Thomas Becket*^{Note.} Bishop of Canterburie, is set downe, who was at least seuen hundred yeares after the dayes of *Amphilochius*. Such legends of lies do verie well agree with the kingdome of Antichrist.

Moreouer, the forme of Church-discipline vsed of old,^{Hist. tripar. lib. 9. cap. 35.} will proue, that there was no such Church-seruice as the Masse: for those who had committed great sinnes, by the strict discipline of the Church, were debarred, some from hearing of Sermons, others from the Prayers, and some from the Communion: but we reade of no man, for the space of fve hundred yeares, who was debarred from the sight of the Sacrifice of the Masse, because there was no such Seruice in the Church for the space aforesaid. For mine owne part, I found nothing in the Historie, that once seemed to countenance the Popish Masse, before the sixe hundredth yeare of our Lord, at what time the Bishop of Centumcelle made a fabulous narration to *Gregorie* the first, of a man tormented in Purgatorie, who requested a Church-man to offer to God consecrated hosts for his reliefe out of paines: but this fable cannot proue the Masse to be an ancient Church-seruice.

Chrysostome

Chrysost. in
Epist. ad
Hebr. cap. 9.
Homil. 17.

Dissimil.

Note.

Chrysost. ad
pop. Antioch.
Homil. 61.

Chrysostome clearly declareth the forme of approaching to diuine mysteries in his time. After Sermon a Deacō stood vp, and cried with a loud voyce, τὰ ἁγία τοῖς ἁγίοις, that is, *Holy things do appertaine vnto holy persons*: by which words he inuitheth holy men, and such as are duly prepared, to draw neare to the participation of holy mysteries; and others, who in conscience found not themselves purged from the filthinesse of their sinnes, he exhorteth to singe out themselves, and not to approach to the holy Table. This he amplifieth by a dissimilitude of the Olympiak playes, and the holy Supper: In the Olympiak playes (saith *Chrysostome*) an herald stood vp, and after he had pointed out a mans name who offered to giue a prooffe of his valour in the Olympiak exercises, then the herald cried with a loud voyce, εἰ τις τούτου κατηγορεῖ? that is, *Doth anie bodie accuse this man?* can anie bodie accuse him of theft, of leude manners, of a base and seruile condition, whereby he may be found vncapable of this high honour? But when a man is disposed to approach vnto the holy mysteries, the Church deacon calleth not vpon others to accuse him, but sendeth him to the secreter parlour of his owne heart, to accuse himselfe, and to trie if he be absolved from his sin, and if he be refreshed with the earnest pennie of the holy Spirit, and made rich in good workes. This was the forme of communicating in *Chrysostomes* dayes. If there was besides this forme of communicating a sacrifice also, wherein a Priest stood at the altar, and he onely did eate and drinke, and the rest were onely spectators and beholders of the sacrifice, then let them produce testimonies of Scripture, or ancient Fathers, whereby it may be proved, that such forme of seruice was in vse in the Church.

Maister *Harding*, foolishly singing the triumph before the victorie, citeth a place of *Chrysostome*, as a full and perfect confirmation of the Antiquitie of the Masse. *Chrysostome*, when he was a fellow labourer with *Flavianus* Bishop of Antiochia, he complained of the slownesse of the people in approaching to the holy Communion, in these words, *I see*, saith he, *great inequalitye of things amongst you: At other times,*
when

when as for the most part ye are in cleane life, ye come not (to wit) to the Communion: but at Easter, though ye haue done something amisse, yet ye come: O what custome is this! O what presumption is this! the daily sacrifice is offered in vaine: We stand at the Altar for nought, there is not one that will communicate. The verie purpose whereat *Chrysostome* aimeth, should make him ashamed to cite this place as a defence of the Masse: for *Chrysostome* is reprehending the people for resorting at so few times, and in so small companies vnto the holy Supper, when as of old the people were wont to communicate euerie day, and therefore he calleth the Lords Supper a daily sacrifice.

The Papists are so farre from reprovuing the people for not communicating, that they make prouision onely for one to eate and drinke at the Altar, and not for manie: and they inuite not the people to communicate with them, but rather by the noueltie of their new inuented religion, they distinguish the Altar from the Communion table, and the Sacrifice from the Sacrament, farre contrarie to the custome of the Primitiue Church, who by a Metaphore called the Sacrament a Sacrifice, and by the like Metaphore called the Communion table an Altar. If any man will rudely presse the words of *Chrysostome*, expresse contrarie to his meaning, let him vnderstand that the like forme of speaking is vsed in holy Scripture, where it is said, *And no man receiued his testimonie*, Iohn 3. 32. to wit, the testimonie of Christ. The meaning is not, that no bodie receiued the testimonie of Christ, but verie few receiued it: Euen so, the meaning of the words of *Chrysostome* is, that verie few of the people did communicate. And this hath bene verie iudiciously marked by Maister *Jewell*, that worthy Bishop, in his disputation against Maister *Harding*.

To be short in this head of Antiquitie of the Popish Masse: Their bragging of Antiquitie is not vnlike to the Gibeonites Iosua 9. 13. shoes, which were old, and put on of purpose to deceiue: yet^{14.} were not their shoes so old, as the shoes of Gods people, *Simil.* which by the miraculous worke of God, lasted forrie yeares Deut. 8. 4. in the Wildernesse, and were not rent. Gods people might haue bragged indeed of ancient and vnrent shoes, but the deceitfull

deceitfull Gibeonits, they bragged and deceiued Gods people with antiquitie falsly pretended. Such is the antiquitie of the Masse, and no better.

An admoni-
tion.
*Socrat. lib 5.
cap. 15.*

*Wolfgangus
Musculus.*

The definition
of the Masse.

The word Sa-
crifice.

*August. contr.
Faustum Ma-
nich. lib. 20.
cap. 21.*

Before I leaue this head, I will admonish the Reader, not to be deceiued with old Latine translations of Greeke Authors. *Socrates* writeth of the fauourers of *Paulinus*, that after he died they communicated not with *Flavianus* Bishop of Antiochia, but they kept assemblies apart by themselves. Now the words of the Greeke language, καὶ ἑαυτοὶ ἐκκλῆσιον, is better translated this way, *Separatim conuentus faciebant*, then as some old Latine interpreters translate the words, *Separatim missarum celebrabant solennia*, howbeit the old interpreters by *missarum solennia*, vnderstood nothing but Ecclesiasticall conuentions.

IN the second head we haue the definition of the Masse, to be set downe and to be examined. The Masse is called a Sacrifice propitiatorie, and vnbloudie, wherein the Priest offereth the bodie of the Sonne of God to the Father, vnder the formes of bread and wine, and that without suffering for the sinnes of the quicke and the dead. From the word Sacrifice anciēt Fathers did not abhorre, but they called the holy Sacrament a Sacrifice of thanksgiuing, and a commemoratiue Sacrifice of y death of Christ. The words of *August.* are these, *Huius sacrificij caro ante aduentum Christi, per victimas similitudinum promittebatur: in passione per ipsam veritate reddebatur: post ascensum Christi, per sacramentum memoria celebratur:* that is to say, *The flesh of this sacrifice was promised by sacrifices of similitudes: In the suffering of Christ, it was in verie deed exhibited: and after the ascension of Christ, it is celebrated by a Sacrament of His memersall.* In these words *Augustine* distinguisheth a Sacrifice prefiguratiue before Christs comming, and a Sacrifice commemoratiue after the Lords ascension, from the Sacrifice of Christs bodie in veritie, and actually exhibited vpon the crosse: other Sacrifices point out, as types and figuers, the great sacrifice of the bodie of Christ once offered vpon the crosse: but they are not that selfe same sacrifice, except by a figuratiue manner of speech. And like as the
towne

towne Nicopolis was not the victorie of *Augustus Caesar*, *Plutarch. in*
 when he fought against *Antonius* and *Cleopatra*, but it was *vita Anton.*
 onely a memoriall of the victorie: euen so, the commemora- *Similitude.*
 tiue sacrifice of the new Testament, is not the true sacrifice
 of Christs bodie, but onely a memoriall of that blessed sa-
 crifice.

Iustinus Martyr had good occasion offered vnto him to
 write of the sacrifices of Christs Church, because Pagans
 slandered Christians, and called them Atheists, in regard they
 offered not bloudie sacrifices nor incense vnto their God: to
 whom *Iustinus* returned this answer, That Christians offered *Iustinus a. o.*
 to God such sacrifices as they knew to be most acceptable to *logia 2.*
 him, to wit, the sacrifices of prayer and thanksgiuing. And *Note.*
 as concerning the creatures of God, appointed for the susten-
 tation of mankinde, we keepe them (saith he) for our owne
 vse, and for the sustentation of indigent people, but we con-
 sume them not with fire. If there had bene any corporall sa-
 crifice in the Church of the bodie of the Sonne of God vnder
 the formes of bread and wine, *Iustinus* had occasion offered
 vnto him to haue spoken of it: but he knew no such sacrifice
 in his time. Yea, and the Sacrament of the Lords Supper is
 called by *Iustinus* a sacrifice of thanksgiuing, who confident- *Iustin. dialo.*
 ly affirmeth, that prayer and thanksgiuing are the onely sa- *cum Tryph.*
 crifices perfect & acceptable to God, euen at that time when *Iudeo.*
 the Sacrament is ministred, which putteth vs in remem-
 brance of the Lords suffering. Testimonies out of the bookes
 of ancient Fathers should be cited without fraud and deceit,
 and should not be wrested to another sence and meaning
 then they were spoken in by the Authors. And so the word
 Sacrifice could offend no man, if it were spoken in such sence
 as ancient Fathers spake it.

The Romane Church should do well, so to remember the
 names that ancient Fathers haue giuen to the Sacrament,
 that they should not forget that holy Scripture calleth it a *1. Cor. 10. 16.*
 Communion of the bodie and bloud of Christ. Then let it be *17.*
 such a sacrifice wherein many participate of one bread and
 one cup, and thereby are assured that they are all members
 of

What the word
Communion
signifieth.

1. Cor. 10. 16.

Propitiatorie.
Hebr. 9. 22.

1. Ioh. 2. 2.

Exod. 25. 21.

Leuit. 23. 27.
Leuit. 4. 20.

Hebr. 10. 1.

of one mysticall bodie of Iesus Christ: but not such a sacrifice wherein the people stand gazing and looking, and the Priest alone eateth and drinketh, and distributeth nothing vnto the people. They answer, that the Priest who offereth at the altar communicateth with others, who do the like seruice in other places. This is but falshood in reasoning, arising vpon the deceitfull handling of one word hauing two significations. The word Communion importeth two things: First, a Communion in Religion: Secondly, a participation of the holy Supper in one place, and an eating of one bread, and drinking of one cup: and in this second sence it is taken by the Apostle: in which sence their priuate Masse cannot be called a Communion.

The second word of the definition of the Masse is propitiatorie. This word doth signifie a sacrifice purchasing remission of sinnes, as the Apostle witnesseth. And this honour doth onely appertain to the sacrifice of Christ, who is a propitiation for our sinnes and the sinnes of the whole world. This ground being once layed, that Christ is the onely person in whom the Father is well pleased with vs, and Christs sacrifice is the onely meanes whereby we are reconciled to God; in the second place we shall consider wherfore the word of propitiation was in so frequent vse in the old Testament. The golden couering of the Arke was called the propitiatorie: likewise the tenth day of the seuenth moneth (whereupon the high Priest entred once in the yeare within the vaile, and into the most holy place) was called the day of propitiation: and the sinne offerings were called propitiatorie sacrifices. To this doubt the Apostle answereth, that *the law hauing the shadow of good things to come, and not the very image of the things, can neuer with those sacrifices which they offer yeare by yeare, continually sanctifie the commers thereunto.* By these words it is euident, that the sinne-offering, and the bloud carried within the vaile, & the golden couering of the Arke, had no power to purge the consciences of men from sinne: onely they were types and figures representing Christ, in whom that was to be actually performed which was represented

sented by those figures. And like as no prefigurative sacrifice in a proper sence could be called propitiatorie: euen so in like manner, no commemorative sacrifice of Christs death can be called a propitiatorie sacrifice, except typically and figuratiuely.

The words of *Augustine*, speaking of the Sacrament of the Altar, in the celebration whereof there was a commemoration of the names of many men who were departed this life, presenteth to Papists some occasion of cauillation: for they say, that *Augustine* thought the Sacrament of the Altar to be a propitiation for men who had bene of a middle ranke, that is, neither of the best nor of the worst sort of people. But they who are well acquainted with *Augustines* writings, will not be easily mis-carried with such Amphibologies as lye hid in words. True it is, that *Augustine* calleth the Sacrament a sacrifice: but in what sence? A commemorative sacrifice, as hath bene declared already. And in the like sence he calleth the Sacrament of the Altar *propitatio*, because in it there is a commemoration of the propitiatorie sacrifice which Christ offered vpon the Crosse. His distinction of men who are departed, in three rankes, some haue bene very good men, others haue bene very bad men, the third ranke haue neither bene the best nor the worst sort of people, together with his doubtfull opinion concerning the estate of weake Christians who are departed this life, presenteth no solid ground for any man to build his argument vpon the testimonie of a doubting author.

August. En-
chirid. ad Lau-
rentium.
Idem, de o ffo
alicitij quest.

The next word of the definition is, vnbloudie. How repugnant this part of the definition is vnto the former part, wherein it was called a propitiatorie sacrifice, God willing, I shall declare in the last head, concerning the absurdities of the Masse.

For one speciall respect Papists should speake sparingly of their vnbloudie host: for they haue made it bloudie by the cruel shedding of the bloud of many innocent people, whom they haue persecuted to the death, massacred, tormented with formes of new inuented crueltie, circumuented by false and deceit-

Note.

deceitfull promises: and they haue excogitated horrible treasons, the like wherof haue not bene heard of since the foundation of the world: and these villanies were hatched in their hatefull hearts for the establishing of their idolatrous Masse. *Vesperæ sicula* may be called an vnbloudie Euen-song: and the sacrifices offered to *Diana* in Taurica Chersonesus, may be called vnbloudie sacrifices, with better reason then the Popish Masse can be called an vnbloudie sacrifice, because the seruice done to *Diana*, albeit it began with the shedding of humane blood, yet it ended with the shedding of the blood of beasts. But the crueltie of the Papists will make no such exchange, because they walke in the way of *Cain*.

Jude 11.

The Priest offereth the bodie of Christ.

Heb. 10. 10.
12.

The next part of the definition is this: That in the Masse the Priest offereth the bodie of the Sonne of God to the Father. No part of the definition is more vntollerable, and more flatly opposite to holy Scripture then this part: for holy Scripture setteth downe Christs bodie as the onely propitiatorie sacrifice, and Christ himselfe as the onely high Priest, who offereth this sacrifice. And to transerre this high honour onely due to Christ, vnto a sinfull man, it is a thing vntollerable to true Christians, who are affectioned to the glorie of Iesus Christ their Maister and Sauour.

Luk. 22. 19.

But in case a mortall and sinfull man will take vpon him such boldnesse, as to offer the bodie of the Sonne of God in a sacrifice to the Father, let vs consider by what warrant of the calling of God dare he presume so to do. Papists affirme, that when Christ instituted the holy Supper, at one and the selfe same time he instituted both a Sacrament and a Sacrifice, and consecrated his Apostles and their successours to be Priests of the new Testament, to offer vp the bodie of Christ vnto his Father, vnder the formes of bread and wine: and these were the words whereby they were consecrated to this Priesthood, *Do this in remembrance of me*. The Apostle *Paul* vnderstood the meaning of the words of Christ better then the whole Councell of Trent did: and he expoundeth these words, *τὸ ποιεῖν*, that is, *Do this*, referring them both to Pastors

Pastors and people. To Pastors, when he saith, *That which I 1. Cor. 11. 23.*
delivered unto you, I received of the Lord. To people, when he
 saith, *As oft as ye drinke, drinke it in remembrance of me.* Then *Ibid. ver. 25.*
 the Pastors do this, when they minister the Sacrament ex-
 pressly according to the institution of Christ: and the people
 do this, when they eate and drinke at the Lords Table in re-
 membrance of the Lords death. But the Apostle *Paul* doth
 not expound the words, *τοιοῦτον ποιῆτε*, as the Councell of Trent
 hath done. Moreover, if Christ in these words *τοιοῦτον ποιῆτε*,
 that is, *Do this*, ordained his disciples to be Priests of the
 new Testament, and to offer in sacrifice the bodie of Christ
 to his Father: even Christ, when he ministred the holy Supper,
 offered himselfe in a sacrifice to the Father: (for he bid-
 deth them do that same thing which he did) and consequent-
 ly he offered vp himselfe at two diuerse times, and behoued
 to suffer twise, as the Apostle testifieth, which is absurd once
 to thinke such a thing. *Heb. 9. 25. 26.*

Further, I may boldly affirme that the Leuiticall sacrifices
 were not so farre different from the sacrifice of Christ, as the
 Masse is different from it. The Leuiticall sacrifices differed in
 many things from the sacrifice of Christ: as namely, in the
 order of priesthood, in the worthinesse of the Priest, in the
 excellencie of the sacrifice, in the preciousnesse of the Taber-
 nacle, in the glorie of the Vaile, and most holy place, and fi-
 nally, in the vertue of the bloud that was brought into the
 most holy place. Notwithstanding all these differences be-
 twixt the Leuiticall priesthood and the priesthood of Christ,
 yet there was some agreement betwixt them, namely this,
 that both of them were instituted by God. But the Sacrifice
 of the Masse, besides all other differences whereby it is di-
 stinguished from Christs sacrifice, is not the institution of
 God, but a foolish inuention of the braine of man.

The next part of the definition that Christs bodie is offe-
 red vnder the accidents of bread and wine, agreeth not well
 with the glorie whereto Christ entred by his ascension: for
 like as the resurrection of Christ hath glorious priuiledges,
 he being raised from death, death hath no more dominion ouer him: *Rom. 6. 9.*

Matth. 27.64. Euen so, the ascension of Christ to heauen hath glorious priuiledges: for he who ascended to heauen, *he sitteth at the right hand of the power of God, and he will come againe in the clouds of heauen:* and it is as repugnant to the glorie of his ascension to appeare againe in a base similitude, as it is repugnant to the glorie of his resurrection to dye againe. But so it is, that the accidents of bread and wine are a base similitude for the blessed and glorious body of Christ to put on: yea, and baser then the shape of a seruant, wherewith he was cloathed before his ascension. Concerning the sacrifice of *Melchisedech*, and their confident assertion, that in the Sacrifice of the Masse Christ is offered without suffering, I remit these questions vnto the last head of this Treatise.

*For the finnes
of the quicke
and the dead.*

The last part of the definition of the Masse containeth, that it is a sacrifice for the quicke and the dead. If it be that selfe same sacrifice which Christ offered vpon the Crosse, not different from it in substance, but onely in forme of offering, then behooueth it to be of infinite valour, as the sacrifice offered vpon the Crosse was. But the multitude of Masses said for the relieuing of one soule out of Purgatorie declareth, that there is not infinite and perfect valour in the Sacrifice of the Masse: *Ergo*, it is not that same sacrifice in substance which Christ offered vpon the Crosse. Like as a Physition, who applyeth a plaister to a wound, hauing full vertue to cure the wound by once applying it, he will not applie it the second time, because the wound is perfectly healed by one sole application: euen so if the Masse had perfect valour to saue, as the sacrifice of Christ offered vpon the Crosse had, what need were it to say many Masses for the reliefe of one soule out of Purgatorie?

Simil.

Luk. 16.

ApoC. 14.13.

Moreouer, if they offer a sacrifice for the dead, it is not for them who haue dyed in infidelitie and misbeliefe, for their soules are buried in hell, and there is no redemption out of that euermlasting prison. But they offer sacrifice for weake Christians, of whom notwithstanding holy Scripture saith, *that they dye in the Lord, they rest from their labours; and their workes follow them:* so weake Christians when they dye, their soules

soules are not carried to Purgatorie to be tormented, but vnto the place of rest and refreshment, and retribution of all the good things which they haue done, like as the Lord hath freely forgien them all euill which they did in their life time, because they haue repented, and beleued in Christ their Sauiour.

The offering of sacrifice for the dead, doth not onely presuppose Purgatorie, but also that some helpe may be procured by them who are alieue, to shorten or to mitigate the paines of them who are departed this life. This opinion also is contrarie to holy Scripture, which admonisheth vs *to seeke the Lord in a time when he may be found*, that is, to seeke the Lord in our life time, for it is vntimely seeking of the Lord after the soule is separated from the bodie. Some men seeke the Lord in a wrong place, some seeke him in a wrong manner, and some seeke him in a wrong time, as the foolish Virgins did. But of all sort of seekers of the Lord, they are most vnfortunate, who seeke him in a time when he cannot be found, and when the doore of his wedding chamber is shut and locked. For others, who haue sought the Lord in wrong places, that is, in the synagogue of Satan, where nothing was taught but a doctrine of lies, and haue sought God in a wrong manner, inuocating Saints, and worshipping Images: yet afterward, when they haue receiued better instruction, they haue sought the Lord in a right place, and in a right manner, and haue found the Lord: but they who seeke the Lord in a wrong time shall neuer find him.

IN the last head of this Treatise, I promised to speake of the absurdities of the Masse, which albeit they be many in number, yet I shall reduce them vnto a few heads. First, I begin at the blasphemous Canon of the Masse, whereunto the Councell of Trent hath giuen such a glorious testimonie, that it is perfect, absolute, voyde of all error, and therefore not to be changed, or abrogated. I call the Canon of the Masse, that rule which prescribeth what should be said or sung in the Popish Liturgie or Masse. It is not a worke composed by one author, but rather a rapsodie patched vp by

Psal. 31. 6.

Note.

Mat. 25. 10.

*The absurdities of the Masse.
1. Absurditie.
The Canon of the Masse.*

Platina in vi.
ta Xisti 1.

Note.

simil

Note.

August cont.
Parmen lib.
2. cap. 8.

Ambros. de
Sacr. lib. 4.
cap. 6.

many authors, and especially by Popes. *Celestinus* deuised the preface or introduction to the Masse: *Grego.* added *kyrie eleison*: *Telephorus*, *gloria in excelsis Deo*: *Gelasius* y first, the Collations: *Pelagius*, a commemoration of the dead: *Leo* the third added incense: *Innocentius* the first, added the paxe: *Sergius* the first, ordained *agnus Dei* to be sung: other parts & members of the Masse are assigned to their seuerall authors and inuentors. In it the Priest is commanded to bow himselfe before the host, and say, *I worship thee, I glorifie thee, I praise thee.* Can there be any idolatrie more monstrous then this? For like as God hath appointed some creatures to leade vs to our God in so much as he is our Creator: euen so he hath appointed other creatures to leade vs to our God in so much as he is our Redemer. Now like as it is idolatrie to worship the Sunne, Moone, and starres, because they are but creatures leading vs to the knowledge of God our Creator: euen so it is horrible idolatrie to worship the bread and wine in the Sacrament, because they are but creatures appointed by God to leade vs to the knowledge of God our Redeemer.

Moreover, in the Canon of the Masse, the Priest is commanded to pray such prayers as import that he is a Mediator betwixt Christ and his Father: for he beseecheth God to receiue the oblation which he offereth, and in all things to make it blessed. Now the oblation which he offereth (as they affirme) is the bodie of Christ. And shall a sinfull Priest be a Mediator betwixt Christ and his Father? Here they forget the doctrine of *Augustine*, who saith, that the Mediator of intercession prayeth for vs, but no man prayeth for him. And to the end it might appeare that they are countenanced by antiquitie, they insert some prayers vsed by holy Fathers in time of celebration of diuine mysteries; but by a deceitfull transposition of their words, they vtterly peruert the right sense and meaning of the words of the Ancient Fathers: as namely, when *Ambrose* saith, *Command thou these* (to wit, oblations) *to be carried by the hands of thine holy Angell vnto the high Altar in heauen,* *Ambrose* spake of the bread and wine, that God would vouchsafe vpon those elements that high honour,

honour, that they might represent vnto vs the blessed bodie and bloud of Christ, which was like vnto an eleuation of the elements vnto the heauen. But by a deceitfull transposition of the words of *Ambrose*, and inserting them after the words of consecration, they ordaine their sinfull Priest to pray for the bodie of the Sonne of God, which is a notable abusing of the words of *Ambrose*.

Likewise in the Canon of the Masse there is inuocation of Saints, altogether contrarie to the ancient custome of the Church: who albeit they made a reuerend commemoration of the names of holy men when they celebrated diuine mysteries, yet they inuocated them not, as *Augustine* clearly testifieth, saying, *The names of Martyrs are commemorated in their owne place and order, as men of God, yet are they not inuocated by the Priest who offereth sacrifices.* *August. de ciuitat. Dei. lib. 22. cap. 10.*

The second absurditie of the Masse, consisteth in the verie grounds thereof, which I referre first to the superstition of some Christian people, who had a zeale to God, but not rightly ordered with knowledge. Some Christian people were so superstitious, that they were not content to eate the Communion bread at the holy Supper in the Church, but also they carried a part of it home to their houses, and did eate it secretly in their chambers. Of this the defenders of the Masse inferre: If it were lawfull for them to communicate alone in their chamber, much more is it lawfull for the Priest to communicate alone in the Church. Vpon such sandie ground is the Popish Masse builded. The second ground of the Masse is the timorous minds of simple people, who being informed by their deceiuing teachers, that they might haue like benefite with lesse hazard and danger, by seeing of the sacrifice, as they had by participation of the Sacrament, the people began to loath the frequent resorting to the holy Sacrament, and they came to see the sacrifice of the Masse. Both these grounds of the Masse are abuses of the Lords holy Supper. In the first ground, that which Christ commandeth to be presently eaten in remembrance of him, a part thereof is reserved to be eaten in the chamber, contrarie to Christs institution. *2. Absurd. the grounds of the Masse. Basil. Cesa. 3. Luke 22. 19.*

1. Cor. 11. 22.

tion, as is alreadie declared. In the second ground the Apostolicke precept is neglected, which commandeth vs to *trie our selves, and so to eate and drinke at the Lords table*: but he fordideth vs not to approach to the Lords holy table, if we be duly and rightly prepared: neither giueth he allowance to this new forme of communicating, that the people shall stand onely gazing and beholding, and shall communicate by the mouth of the Priest alone. They who brag of antiquitie, and follow new inuented toyes, they haue no honour by their bragging.

Note.

3. Absurd.
The pillars of
the Masse.

John 14 2.

Matt. 20. 8.

The third absurditie of the Masse, consisteth in the rotten pillars whereupon the masse standeth, to wit, transsubstantiation and Purgatorie, for if the bread be not changed into the substance of Christs bodie, the Priest cannot offer Christs bodie to his Father. And if there be no soules tormented in Purgatorie, how doth a Priest offer a Sacrifice for the dead? So it is manifest, that these are the two rotten pillars vpholding the Masse, I shall refuse the doctrine of transsubstantiation (God willing) in its owne place: for the present, I say, If there be transsubstantiation in the holy Sacrament, then is the spirit of man corporally fed, and the bodie of Christ is eaten by many in the Sacrament, to whom he is not promised in the word, which is an absurd thing once to imagine. And if such a place as Purgatorie had bene, then Christ who hath reuealed vnto vs all things necessarie to be knowne, would haue reuealed that mysterie also vnto vs. But Christ hath told vs of the pleasures of heauen, and of the terrours of hell, but neuer a word of Purgatorie. If a house builded vpon sandie ground, and leaning vnto rotten pillars can stand, then possible the Masse also may stand: if not, the Masse also is in danger to fall.

4. Absurd.
A vile abusing
of places of
holy Scripture
Gen. 14. 18.

The fourth absurditie of the Masse, is a vile abusing of places of holy Scripture for vpholding the sacrifice of the Masse. In the old Testament, they confirme the sacrifice of the Masse by the fact of *Melchisedek*, who brought forth bread and wine to refresh the wearie armie of *Abraham*: but not to offer those elements in a sacrifice to God. And the ancient

ancient Fathers, who translate the Hebrew word (*obtulit*) in stead of (*protulit*) yet their opinion is, that *Melchisedek* offered bread and wine to *Abraham* for his refreshment, but not to God in a sacrifice. But suppose the words of *Moses* did sound to that sence, that *Melchisedek* offered a sacrifice of bread and wine vnto God, what belongeth that to the sacrifice of the Masse, wherein they say, that bread and wine is not offered vnto God, but the verie bodie of Christ, vnder the accidents of bread and wine? this was not the sacrifice of *Melchisedek*. Also the words of the prophesie of *Malachi* are miserably abused for confirmation of the sacrifice of the Masse, whereas he saith, *For from the rising of the Sunne, vnto the going downe of the same, my Name is great among the Gentiles, and in euerie place incense shall be offered vnto my Name, and a pure offering: for my Name is great among the Heathen, saith the Lord of hosts.* The Prophet expoundeth his owne meaning so clearely, that there is no need of any other commentarie; for he is speaking of the calling of the Gentiles to the kingdome of God; and vnder one point of the true worship of God, namely, inuocation of his blessed and glorious Name, he comprehendeth all other points of Gods worship, such as faith, obedience, and confession of God before men. *Tertulian*, *Eusebius*, and *Chrysostome*, expound this pure sacrifice to be prayer and thanksgiuing vnto God. *Iustinus Martyr*, citing this place of *Malachi*, affirmeth, that this prophesie was performed at that time, when Grecians and Barbarians, *Hamaxobij*, and *Nomades*, and *Scenitæ*, offered prayers and thanksgiuing vnto God, the Father and Creator of all things, in the name of Iesus who was crucified.

In the new Testament, besides the words of Christ spoken at the institution of the holy Supper, whereof I haue spoken already, two other places are mightily abused: First, the place of the Epistle to the Hebrewes, *For euery high Priest is appointed to offer gifts and sacrifices: wherefore it is necessarie, that this man haue somewhat also to offer.* What is in this place, that countenanceth the sacrifice of the Masse? Like as euery Priest was furnished with an offering: euen so the high Priest and

Malac. 1. 13.

Tertul. contra Marcion. li. 3. Chrysost. orat. 2. aduers. Iudeo.

Euseb. de demonstr.

Enag. lib. 1. cap. 6.

Iustin. dial. cum Triph. Iudeo.

Heb. 8. 3.

Bishop of our soules Christ Iesus, had an offering, to wit, his blessed bodie, which he offered for our sinnes. But Papists referre this place to an offering which euery Priest must offer presently, so long as he enioyeth the honour of his priesthood: and therefore (say they) seeing Christ offereth no externall sacrifice in heauen, he must do it in earth, by the sacrifice of the Masse. But the very Grammer refuteth them, for the word προσεβηκεν is a word of the preterit, and not of the present tense, and importeth, that Christ hath already offered a sacrifice for our sinnes, which hath no need to be iterated, because it hath perpetuall vertue to saue them that beleue. Another place of the Epistle to the Hebrewes, they

Heb. 13. 10. abuse, wherein it is said, *We haue an altar, wherof they haue no power to eate who serue in the tabernacle.* Here (say they)

Objection. mention is made of an altar: therefore in the Church there must not onely be a Communion table, but also an altar, in a

Answer. proper sense to offer Christs bodie vpon it. To this I answer, that in the new Testament, like as there is but one high Priest, and one propitiatorie sacrifice: so in like manner, there is but one altar, euen Iesus Christ, who is in heauen, and in

whom our spirituall sacrifices are acceptable vnto God, as the Apostle Peter saith, *Be you made a spirituall house, an holy priesthood, to offer spirituall sacrifices acceptable vnto God, by Iesus Christ.* Of this altar, to wit, Christ, the Iewes, who were miserably addicted to the ceremoniall law, could not be

partakers: for by adhering to shadowes, they neglected to embrace the truth represented by those shadowes, after it was indeed exhibited vnto the world. In the booke of the

Apoc. 6. 9. Reuelation we reade of an altar in heauen, vnder which the soules of them who were slaine for the word of God do repose: This is not a materiall altar, because it is in heauen: but this altar is Christ, vnder whose shadow the soules of the godly find comfortable refreshment. And Irenaeus in expresse words saith, *Est ergo altare in caelis: illuc enim preces nostrae diriguntur*: that is, *Therefore our altar is in heauen, for thither our prayers are directed.* The Romane Church would deceiue vs in this point, as Zebul of old deceiued Gaal, the sonne of

Ebed:

Iren. aduers.
Valentin. lib.
4. cap. 34.

Ebed: when *Gaal* saw men coming from the mountaines, *Zebul* answered, *The shadow of the mountaines seeme men unto thee*: Euen so when the holy Scripture speaketh of Christ the true altar, they would perswade vs, that Scripture is speaking of a materiall altar, such as is among them.

The first absurditie of the Masse, is a contradiction to it selfe. In the description of the Masse there are two manifest contradictions: First it is called a sacrifice propitiatorie, and vnbloudie: which two things are so opposite, that they cannot consist together, because the Apostle saith, *Without shedding of blood there is no remission of sinnes*. Secondly they say, that in the Masse the body of Christ is offered, without suffering; & these two things also are so flat contradictorie one to another, that the Apostle continually ioyneth suffering with offering, in so much that he saith, *If Christ had offered himselfe often, he behooued also to haue suffered often*.

The sixth absurditie, is a foolish multiplication of vnprofitable ceremonies, both before the Masse, and in the celebration thereof, with neglecting the essentiall rites of the Sacrament instituted by Christ himselfe, such as breaking, distributing, eating, &c. for in their sacrifice, that which they breake in three peeces to represent the threefold estate of Christs bodie, dead, buried, and risen againe from death (by the ordinance of Pope *Sergius* the first) this bread (I say) which they breake, they distribute not, and the bread which they distribute in the Sacrament to the people, they breake it not. These essentiall rites being layd aside, they haue inuented many vnprofitable ceremonies, as namely, before the celebration of the Masse, vestments, altars, altar-clothes, corporasses, paxes, torches and candles, and many other preparations. In the very action and celebration of the Masse, are diuerse histrionickall gestures of the Priest, to lift vp his eyes, and cast them downe againe, to spread abroad his hands, and to close them againe, to warble with his fingers, to bow downe, to bend vp, to turne from the right hand to the left, and from the left hand to the right, with many other vnnecessary ceremonies.

The

Similitudo.
Iudg. 9. 36.

5. *Absurd.*
contradiction
to it selfe.

Heb. 9. 22.

Ibid. 25 26.

6 *Absurd.*
Foolish cere-
monies multi-
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cessarie ceremonies. *6 Absurd. Foolish ceremonies multiplied in the Masse.*

The

7. Absurd.
The conse-
quences of the
Masse.

1.

Hier. aduersus
Iovin.

1. Cor. 7. 5.

The seventh and last absurditie, is the unhappie consequences of the Masse: Albeit they be many, yet at this time I reduce them to three heads. First, prohibition of marriage to men in spirituall offices, is a consequent of the Masse: for albeit in the Councell of Nice this matter was seriously vr-
ged, and *Ierome* in the heate of his disputation against *Iouinian*, speaketh not so reuerently of marriage as became him, yet this prohibition preuailed not fully vntill the sacrifice of the Masse was receiued and established: then it was thought meete, that like as married persons, for prayer and fasting, should abstaine for a short time from matrimoniall fellowship: in like manner, those who are called to a continuall exercise of praying, and sacrificing, they should also continually abstaine from the bed of marriage. So that prohibition of marriage to men in spirituall offices, attended the Masse as a Page doth his maister. And Popes, such as *Siricius*, *Calixtus*, *Gregorius* the seventh, &c. did vrge prohibition of marriage, with no lesse vehemencie, then they did the establishing of the Masse.

2.

Ier. 2. 13.

The second consequence of the Masse, is a miserable abusing of the people of God, because by this sacrifice, for the most part, the people were bereaued of the preaching of the word, and the ministratiō of the Sacraments, the very ordinarie meanes whereby the kingdome of God is builded amongst them. The word was seldome preached, and in verie vnfruitfull manner, and mixed with fables and lying miracles, borrowed out of legends not worthie to be read: and the holy Sacraments were seldome ministred, and with filthy addition of ceremonies inuented by the braine of man to Baptisme, and a sacrilegious with-holding from the people, the cup, in ministring vnto them the holy Supper: and so the fountaines of liuing water were stopped, and cisternes were opened, and the wholesome food of Gods people was turned into ashes: and in stead of preaching Gods word sincerely, all Church-seruice was turned into a dumbe guise of the Masse, and into reading of prayers and passages of Scripture in an vnknowne language: so the people, for fault of
good

good instruction, withered as grasse when it is not refreshed with dew and raine: Yea, and *Salomon* saith, *Where there is no vision the people decay.* Pro. 29. 18.

The third and most venomous consequence of the Masse, is procession and adoration: for hostes consecrated in time of Masse, although not broken and eaten, they are counted Christs bodie, and carried about in procession and worshipped. This was not the ancient custome of the Church: for the Sacrament consisting in the action and vse thereof, so long as the blessing, and the actions of breaking, distributing, and eating lasted, the bread was counted holy, and represented the blessed bodie of Iesus: but after these holy actions were ended, the rest of the bread that was not vsed in the Sacrament, was distributed to the poore: but it was not kept in boxes, to be carried in procession, and to be adored and worshipped by ignorant people.

3.

And of all things that are deficient in poperie, I haue oft times obserued, that antiquitie, wherof they principally brag, is most deficient and lacking in them.

The ground of popish procession, no doubt was the sending of the Sacraments to those who were sicke and absent by some necessitie. But they reade not in *Iustinus* nor in any other ancient writer, that the people who met the Deacon carrying the Eucharist to sicke persons, fel downe vpon their knees and worshipped it. This abominable idolatrie, more vile then the idolatrie of the Gentiles, was not of ancient time in vse in the Church. *Iustin. apol. 2.*

Now the Lord, who hath redeemed our soules from death, and who hath called vs from darknesse vnto his marvellous loue, establish our soules in the truth of God, through Christ Iesus our Lord.

Amen.

THE


 THE XXII. TREATISE.

Of Transubstantiation.

THE ARGUMENT.

I. *Damascen the first inuenter of this error.* II. *The definition of Transubstantiation, and what the word signifieth.* III. *Diuerse opinions about the words of consecration, and the time wherein the elements are thought to be consecrated.* IIII. *An exposition of the words of consecration, which maketh against the doctrine of Transubstantiation.* V. *That Transubstantiation is contrary to the doctrine of the Apostles and ancient Fathers.* VI. *The absurdities of Transubstantiation.* 1. *it maketh the bodie of Christ corruptible.* 2. *it maketh it capable of poyson.* 3. *it maketh it upon earth inuisible.* 4. *that wicked men eat his bodie.* 5. *that accidents may be without a subiect.* 6. *that the bodie of Christ may be at one time in infinite places.* 7. *a twofold Transubstantiation of the body of Christ.* VII. *That euer since its beginning this doctrine of Transubstantiation hath bene opposed.*

Psal. 23. 2.

Similitude.



Satan is a vigilantemie, setting himselfe in
 most opposite manner against euery thing that
 is a comfort and refreshment vnto the sheepe-
 fold of God. Now, the principall comforts of
 the sheepe of God, are the pastures wherein
 they feede, and the waters wherewith they are refreshed.
 Doubtlesse these two comforts are the preaching of the
 word, and the ministration of the Lords holy Sacraments. If
 Satan by any meanes can hinder the true preaching of the
 word, and the right administration of the Sacraments, then
 his malice against Gods people is descried, as the malice of
 the Philistines of old against *Isaac* and his cattell, was mani-
 fested, when they stopped with earth the fountaines of water
 which

which *Abraham* had digged, and whereof the cattell of *Isaac* were accustomed to drinke. It cannot be sufficiently expressed in words, what malice Satan hath borne against the true preaching of the word of God, and the right administration of the Sacraments. The first persecution of Ethnick Emperours was so directly set against the Preachers of Gods word, as the world might easily discern, that the intention of *Maximianus* was to vndo the sheepe-fold of God for lacke of pastures and of refreshing waters. For this cause let not our cogitations be rauished with admiration, when we heare or reade, that many questions haue bene mooued concerning the holy Sacrament of the Lords Supper. If there were not plenie of spirituall consolation to be receiued by the right participation of this holy Sacrament, Satan had neuer buffied himselfe so earnestly against it, as if the throate of his kingdome were cut if this Sacrament be rightly ministred by the Preachers, and rightly receiued by the people. Gen 26.18.

Let the Christian Reader remember, that of old vnder the ten persecuting Emperours, the receiuing of the holy Sacrament of the Lords Supper was called the banquet of *Thyestes*. This proceeded from none other ground, but from the malice of the diuell, hating the Lords holy banquet. Secondly, the Manichean heretiques so perueried the Lords holy Sacrament, that *Augustine* (to whom their secret mysteries were not vnknowne) was compelled to call their Communion *Execramentum*, and not *Sacramentum*, that is, an execrable thing, and not a Sacrament. Thirdly, the Donatists in ministring the Lords Sacraments, were in an opinion, that the Sacrament was onely effectuell, when it was ministred by one of their owne number. But seeing the malice of Satan is an infinite thing, and hath not a period wherein it endeth; for defacing of the right vse of the holy Sacrament, Satan filled the heart of a Monke called *Damasene*, with a leud opinion, to affirme, that the bread in the holy Sacrament was transubstantiated into the body of Christ, and that the wine was transubstantiated into his blood: which opinion I may iustly call a noueltie, because it was neither in word nor writing Note.

*The opinion of
Transsubstan-
tiation a no-
ueltie.*

writing heard of before y^e seuen hundredth yeare of our Lord. But it is the custome of Papists to follow Nouelties, & in the meane time to brag of Antiquitie. What abuses of the holy Sacrament followed after the seuen hundredth yeare of our Lord, God willing, shall be declared in its owne time: for the present thus much I say. That vpon a time I saw the images of *Cain* and *Abel*, pictured by an vnlearned painter, with such habite as the Germanes are apparelled with in our dayes: These pictures made me not to thinke that the Germane habite was in vse in the dayes of *Cain* and *Abel*, but rather that the painter was a foolish man, and destitute of vnderstanding: Euen so when I read the workes of *Damascene*, albeit I was at that time but young in yeares, yet I thought not that the opinion of *Damascene* was agreeable to Apostolicke doctrine, but rather that *Damascene* was a foolish and doting Monk, and somewhat ambitious also, desiring to be counted the author of some new opinion, which no man had maintained before him.

Similitude.

*The order of
this Treatise.*

*What Trans-
substantiation
is.*

IN this Treatise I shall first declare (God willing) what it is that they call Transsubstantiation: secondly, how absurd an opinion it is: and thirdly, with what relictation it was insinuated into the bosome of the Latine Church, but euer vntill this day was reiected of the Greeke Church. Now Transsubstantiation (as they say) is an euanshing of the substance of bread and wine after the words of consecration, and a substitution of the bodie and bloud of Christ, in place of the euanshed substance of bread & wine, the accidents of bread and wine alwayes remaining without inherence in any subject. Albeit the word Transsubstantiation seemeth to import a change of one substance into another, and the most part of them define it to be a change of the substance of bread into the substance of Christs bodie; yet some of them do foresee a great inconueniencie, if Transsubstantiation be defined to be a change of the substance of bread into the substance of Christs bodie: namely this, that Christs bodie in heauen clothed with a most glorious and celestially brightnesse, and Christs body in earth, ouershadowed with the accidents of bread

bread and wine, shall not be counted one and the selfe same bodie, in respect that the body of Christ that is in heaven was formed by the holy Spirit of the substance of the Virgine *Marie*, and the body of Christ in the Sacrament, would be found to be made of the substance of bread. This is the cause wherefore they who are more subtile then the rest, abstaine from the grosse definition aforesaid. Howsoever concerning the word Transsubstantiation, I admonish the Reader, that ἀφανισμός, that is, an euanshing or disparition, hath no affinitie with *Damascenes μεταποιήσις*, which signifieth a change of one thing vnto another thing that is better: so that there is no good agreement amongst themselves concerning the signification of the word Transsubstantiation.

Concerning consecration of the elements, there are diuerse opinions: The Romane Church supposeth, that the words of Consecration are these, λαβετε φάγετε, τὸ ἐστὶ τὸ σῶμα μου, &c. Mat. 26.26. that is, *Take, eat, this is my bodie*. And againe these words, πιετε ἐξ αὐτῶ πάντες, τὸ τοῦδε τοῦ αἵματος τοῦ της καινῆς διαθήκης τοῦ περὶ πολλῶν ἐκχυνομένου ἐν ἁρσίν αμαρτιῶν, that is, *Drinke all of this, for this is my blond of the New Testament, which is shed Ibid. 27.28. for many for remission of sins*. But the Greeke Church thought that the blessing of consecration was not onely made by the words aforesaid, but also by prayer, as *Iustinus Martyr* calleth the elements, τροφὴν δὲ εὐχῆς λόγῳ εὐχαρίσῃ θείαν, that is, *The Iustin. apol. 2. foode, blessed by the word of prayer*. Let no man separate the things that Christ hath conioyned together, to wit, prayer, and the words of the holy institution, and we shall easily accord about the consecration of the elements. *Note.*

The time in the which the elements are thought to be consecrated, is not the time in the which these words, *This is my bodie, &c.* are begun to be vttered, but rather when they are ended. So that the consecration is not an action fashioned by parts, but wholly in one minute, and at once perfected, when the words are ended. Yet I could wish, that the Romane Church who haue auouched this, would make no exception against their owne doctrine. But when they speake of the intention of the consecrating Priest (which is continually vknowne

Mat. 13. 19. 24.

knowne to the people) the people are left in a doubt whether they are partakers of Christs bodie or not. And this is not the forme of the teaching of Christ, to leaue the people in a suspense and doubting, but to manifest clearely vnto them the mysterie whereof they doubt, if so be it be necessarie to be knowne: as Christ manifested to his disciples the parable of the sower and the seed, and of the husbandrie and the tares, &c.

1. Cor. 11. 26.

The first word of consecration is the principall word impugning Transubstantiation: for the word $\tau\epsilon\tau\omicron$ is a demonstrative pronowne, and it pointeth out something: and Scripture conferred with Scripture is the best commentarie to declare what is pointed out by the word $\tau\epsilon\tau\omicron$. The Apostle *Paul* in his first Epistle to the Corinthians, expoundeth the word $\tau\epsilon\tau\omicron$ by $\tau\omicron\upsilon \alpha\epsilon\tau\omicron\upsilon \tau\epsilon\tau\omicron\upsilon$, that is, *This bread*: and the second $\tau\epsilon\tau\omicron$ he expoundeth it, $\tau\epsilon\tau\omicron \tau\omicron \pi\omicron\tau\eta\varsigma\iota\omicron\upsilon$, that is, *This cup*. So we see that the substance of the elements in the Sacrament of the Supper are neither changed nor euansished: but remaining in their former substance, they are honoured with a great honour, to be made Sacraments of the Lords blessed bodie and bloud, but their substance is not changed, as is said.

August. ad
Bonifat. epist.
32.

The next words of consecration are these, $\epsilon\varsigma\tau\iota \tau\omicron \sigma\alpha\rho\iota\varsigma \mu\epsilon$, that is, *is my bodie*. The bread is the Lords bodie, because it is the Sacrament of the Lords bodie. Like as the Sacrament of faith (to wit, Baptisme, saith *Augustine*, after a manner) is faith: euen so the Sacrament of the Lords bodie after a manner is the Lords body. The words, *secundum quendam modum*, and *quodammodo*, that is to say, after some manner of way, so oft repeated by *Augustine* is forgot by Papists, insomuch that they remember when *Augustine* saith, *Ferebatur Christus in manibus suis, quando commendans ipsum corpus suum, ait, hoc est corpus meum*, that is, *Christ was borne up in his owne hands, when as delinering his owne bodie, he saith, This is my bodie*: but they forget the expository words, in the which *Augustine* manifesteth his owne meaning, namely these, *Accepit in manus suas, quod norunt fideles, & ipse se portabat quodammodo cum diceret, hoc est corpus meum*: that is, *He tooke into his hands, as*

August. in
Psal. 23.

is knowne to the beleeuers. and did beare after a manner, himselfe in his owne hands, when he said, *This is my bodie*. It is better in singlenesse of heart to make a true rehearfall of the words of ancient Fathers in that same sence that they spake, then with deceitfull speeches to abuse the simplicitie of the Reader, *Note.* who possibly will not take the paines to search out in what sence *Augustine* said, that Christ did beare himselfe in his owne hands.

In like manner, *Augustine* writing against *Adimant*, saith, *August. contr. Adimant.* that the bloud is the life, euen as Christ was the Rocke. Now the Apostle saith not, *Petra significabat Christum*: but saith, *Petra erat Christus: quæ rursus, ne corporaliter acciperetur, spiritualem illam vocat, id est, spiritualiter intelligi docet*: that is, the Apostle saith not, *the rocke signified Christ*, but he saith, *the rocke was Christ*: which againe, lest it should be taken in a corporall sence, he calleth it a *spirituall rocke*: teaching vs, that we should spiritually vnderstand it. Then if we follow the exposition of ancient Fathers, it cannot be inferred of these words, *this is my bodie*, that the bread is transubstantiated into the substance of Christs bodie, for such vaine conceits neuer entred into their minds.

Papists do grant, that after consecration Saint *Paul* calleth the elements bread and wine, because they haue the shew and shape of bread and wine: as the brasen Serpent was called a Serpent, and Angels in Scripture are called men, because they so appeared. But this is a friuolous shift, because the Apostle when he speaketh of bread and wine, after the words of consecration, speaketh expressely of bread that is eaten, and of wine that is drunke. This cannot be the shape and accidents of the elements, but their very substance. The Angels did not appeare onely in the shape of men, but also had mens bodies indeed, so that their feete were washed, and they did eate and drinke with *Abraham* and *Lot*. The brasen *Gen. 18. 19.* Serpent was not in shew but in substance, and altogether of brasse. These examples helpe not. An euill cause hath more need of a true confession, then of a false defence, as *Augustine* *Note.* writeth: and *Chrysostome* saith most truly, that albeit a bitter

Chrysost. in
epist. ad Heb.
cap. 12. Homil.
31.

roote may send forth sweet and pleasant fruits, yet a roote of bitterneſſe can neuer produce sweet and pleasant fruits: warning vs thereby to beware of men who ſow and propagate errors, and obſtinately ſtrive againſt the knowne truth of God.

Chrysost. in
epist. ad Heb.
cap. 9. Homil.
17.

The laſt words of the conſecration are theſe, *Do this in remembrance of me.* Marke the word ἀνάμνησις: for albeit Chriſt onely ſuffered but once, yet it is his will that we ſhould keepe a continuall remembrance of his death, becauſe the death of Chriſt is the fountaine of our life. Now when we offer the ſacrifice of thankſgiuing vnto God in the holy Supper, becauſe he hath ſaued vs by the death of our Lord and Sauour Ieſus Chriſt, this ſacrifice which we offer, differeth from that which Chriſt offered vpon the Croſſe, becauſe that ſacrifice was but onely once offered, and was receiued into the moſt holy place, as *Chryſoſtome* ſpeaketh, but this which we offer, is ἀνάμνησις τῆς θανάτου, and τὸ πρὸς ἐκείνους, ſub. θυσίας, that is, we offer in remembrance of his death: and this which we offer is a type (to wit, commemoratiue) of that which he offered. But becauſe they hang by an haire, and if any ancient Father caſt out one word (albeit it were hyperbolically ſpoken) they take hold of it, as if it made altogether for them. Now *Chryſoſtome* ſaith, *This Sacrifice which we offer, is one and the ſelfe ſame Sacrifice which Chriſt offered.* Is it not good reaſon he haue libertie to expound the meaning of his owne words? and ſo he doth, *Our ſacrifice and Chriſts ſacrifice is one, becauſe we celebrate a remembrance of that ſacrifice once offered vpon the Croſſe, and of none other. But that ſacrifice which Chriſt offered vpon the Croſſe, hath no need to be reiterated* (ſaith *Chryſoſtome* in that ſame Homilie) *becauſe it is like vnto a medicine, which being once applyed, hath a perfect vertue to ſaue vs from all our ſinnes.* Hitherto I haue declared that the words of Conſecration, if they be expounded as ancient Fathers expound them, they make nothing to proue the doctrine of Tranſubſtantiation.

Now let vs proceed further, to ſee how this definition of Tranſubſtantiation agreeth with the doctrine of the Apoſtles,

files, and of other ancient Fathers. The Scriptures of God neither acknowledge an euanishing of the substance of bread and wine, neither yet a change of their substance into the substance of Christs bodie and bloud. For as much as the Apostle *Paul*, speaking of the sacred elements of the Lords Supper, at that time when they seale vp our coniunction with Christ, which is not before the blessing, breaking, and distribution, but after these holy actions: the Apostle calleth the eating of the blessed bread κοινωνία σώματος χυ, and the drinking of the blessed cup κοινωνία αἵματος χυ, that is, a communion of the Lords bodie and bloud: not excluding the substance of the elements, but expressly pointing out the words ἀρτος, and ποτήριον, that is, the bread and the cup. 1. Cor 10. 16.

The most ancient Fathers are most vnacquainted with this noueltie of Transsubstantiation: for they all in one voyce for the space of 500. yeares do consent, that the substance of bread and wine remaineth in the Sacrament after the words of consecration, albeit the vse of the elements be changed. *Iustinus Martyr* saith, that the elements in the Sacrament of the Supper are made the flesh and the bloud of Iesus, in that same manner that the eternall word of God was made flesh: but so it is, that the substance of the diuine nature, neither euanished, nor yet was changed into the substance of flesh: and in like manner the bread is made the body of Christ, neither by the euanishing of the substance thereof, nor yet by changing the substance thereof into another substance. Iust. apol. 2. Ioh. 1. 14.

In like manner *Irenaeus*, when he saith, that the holy Eucharist consisteth of things earthly, and of things celestiall: by mentioning of earthly things he would declare, that the substance of the bread and wine remaineth after the consecration. And lest any man (by shifting words) should say, that *Irenaeus* meaneth not by earthly things the substance of bread and wine, but rather the accidents, he expresseth his owne meaning in the 32. Chapter, that he is speaking of the bread and the cup. Iren. contra Valent. lib. 4. cap. 34.

Ambrose speaking of the operative vertue of the Lords word in the Sacrament, he saith, that the elements remaine Ambros. de Sacr. lib. 4. c. 4.

Simil.

that same thing which they were, and they are changed into another thing, because the substance of the elements remaineth, and their use is changed. Like as a regenerate man, in substance both of soule and bodie, is that same man that he was before, yet in qualities and conditions there is a great change. And who can interpret the words of *Ambrose* better then he himselfe doth illustrate them by the foresaid similitude?

Theod. dial.
1. cap. 8.

Idem dial. 2.
cap. 14.

Theodoretus, in his first Dialogue, saith, that God hath honoured the elements in the Sacrament with the name of his bodie and bloud: not by changing of their nature, but by adding grace vnto nature. And in the second Dialogue he saith, that after the words of consecration the elements remaine in their former substance, shape, and forme. The words of *Theodoretus* are not more effectuall to instruct vs in the right iudgemēt concerning the nature of the Sacrament, then the verie purpose whereat he aimeth in those his Dialogues: They are written of purpose to confute the heresie of *Eutyches*, who affirmed, that after the diuine nature assumed the humane nature, all became diuinitie, and there was not two distinct natures in Christ, but one onely. *Theodoretus*, for refutation of this heresie, bringeth a comparison taken from the Sacrament of the Lords Supper, in the which the bread in substance remaining bread, assumeth a name and use that it had not before, by diuine institution to be called the bodie of the Lord: euen so the diuine nature of Christ assumed the humane nature without any change of the one nature into the other. Moreover, he proueth the truth of Christs humane nature by this. That the elements in the Sacrament of the Supper are *ἀντίτυπα* that is, signes, types, & figures of the bodie and bloud of Christ. And if he had not a true bodie, how could the elements in the Sacrament be figures of his bodie?

These speeches of *Theodoretus* do import two things: First, that the elements in the Sacrament of the Supper remaine still in their owne substance, and their substance is neither changed nor euaniſhed: Secondly, that in the holy Sacrament

ment of the Supper there are signes, not accidentall, but the elements in their owne substance remaining are signes of the bodie and blood of Iesus Christ. And how these two things can agree with the doctrine of Transsubstantiation, let the iudicious Reader consider.

Augustine in like manner, is so farre from imagining that the substance of the bread is euanished, or turned into another substance, that he putteth a difference betwixt *Sacramentum*, and *res Sacramenti*, counting the elements *Sacramentum*, and the bodie and blood of Christ *res Sacramenti*. Now concerning the elements, that is, the bread and the wine, he affirmeth, that some do eate them vnto saluation, others do eate them vnto damnation: but as concerning the bodie and blood of Christ, which *Augustine* calleth *res sacramenti*, in expresse termes he saith, No man receiueth them but onely to eternall life. Hereby it is euident, that *Augustine* calleth that *Sacramentum*, which is eaten, either worthily or vnworthily, either to saluation or to damnation. And he is speaking of the substance of bread and wine which can be eaten and drunke, and not of accidents, which no man can eate or drinke. But wherefore do I spend time to cite testimonies of Fathers, to proue, that after the words of blessing the elements in the holy Supper neither change their substance, nor yet doth their substance euanish, when I haue brought ten times moe testimonies then I haue already done, I shall receiue this answer returned vnto me, That whatsoever was the opinion of these Fathers, the generall Councell of Lateran, anno 1215. which was wiser then these forementioned Fathers, haue taken a deeper consideration of this matter then these Fathers did, and they haue allowed the doctrine of Transsubstantiation. Howsoever, let me obtaine this fauour at the hands of the Christian Reader, that he may consider, that they who brag so much of Antiquitie, are driuen backe to seeke refuge in the Noueltie of late Councils. Note.

THe latter part of their definition, wherein they say that after consecration the accidents of bread and wine, such as whitenesse, roundnesse, and rednesse, do remaine in the Sa-

crament without inherence in any subiect. In this part I blame them againe of Noueltie. No anciēt Father euer spake of accidents without a subiect. And albeit Maister *Harding* impudently citeth the testimonie of *Basilus Magnus*, to prooue that accidents may subsist without a subiect, because in the first dayes creation there was light, and this light had no subsistence in any subiect; this citing of the authoritie of an ancient Father, expresse contrarie to his owne meaning and words, is an intollerable abusing of the writings of Fathers. The words of *Basilus* are these, (as is well obserued by the learned Doctor *Jewell*) περιελαμπετο δε αηρ, μαλλον δε εγχεραμμενον εαυτω ολον διολεσεν εις το φως, that is to say, *The aire was lightened, or rather, it had the whole light wholly mingled with it selfe.* He saith not, that the light was an accident without a subiect, but he pointeth out the subiect wherein it had inherence, euen before the creation of the Sunne, to wit, the aire.

*Iuel. contra
Hard.
Basil. in
Hexamer.
Homil. 3.*

Obiection.

Answer.

But seeing they haue refuge continually to the omnipotent power of God, when they viter points of new and absurd doctrine, and say, that God by his omnipotent power can make that accidents shall subsist without a subiect: To this I answer, That our disputation with them is not about the power of God, but about the will of God, in the matter of the Sacrament. And it is the will of God in the Sacrament of the Supper, to leade vs to Christ, as the onely bread of life, by whom our soules are nourished vnto eternall saluation, and the Lord vseth the externall signes to leade vs to the thing signified. What are we, that we should despise the simplest meanes of the working of God? Not onely do the externall signes leade vs to Christ, but also the analogie and similitude that is betwixt the bread and Christs bodie, leaderth vs to a consideration of the nourishing vertue that is in Christs bodie to feede vs vnto eternall life. But Papists by taking away the substance of bread and wine, and leauing onely naked accidents, in the which there is no nourishing vertue, they vndo the nature of a Sacrament, taking away the similitude betwixt the signe and the thing signified, without

without the which *Augustine* affirmeth, that a Sacrament cannot subsist: but let vs heare *Augustines* owne words: *Sic enim sacramenta quandam similitudinem earum rerum quarum sunt sacramenta non habent, omnino sacramenta non essent*: that is, *If Sacraments had not some similitude with those things whereof they are Sacraments, they could not be Sacraments at all.* And *Theodoretus* in like manner saith, *χρη γὰρ εἰκέναι τῇ ἀληθείᾳ τοῦ τυπῶν*: that is, *The types must needs haue some similitude with the truth.*

August. ad Bonif. Epist.

If 23.

Theodo. dial. 2. cap. 24.

IN the second head of our Treatise, the absurdities of Transsubstantiation are to be considered. First this opinion is repugnant to the priuiledge giuen to the blessed body of Christ in holy Scripture, to wit, that the bodie of the holy one of God should not see corruption: but this substance which is in the Sacrament after the words of consecration, may putrifie and rotte: therefore it is not the true bodie of Christ, otherwise then sacramentally.

The first absurditie.

Psal. 16. 10.

Secondly, this substance that remaineth in the Sacrament after the words of consecration, is knowne to be capable of poyson: for Emperours, Kings, and Popes, haue bene poysoned by the consecrated host, such as the Emperour *Henric* the seuenth, and Pope *Victor* the third was poysoned in the Chalice: therefore it cannot be the reall bodie of Christ, which feedeth the soule, and cannot empoysen the body, but it is called Christs bodie sacramentally.

The second absurditie.

Thirdly, if Christs bodie after the words of consecration be corporally present in the Sacrament, then is it at one time both in heauen and in earth: in heauen vnder a glorious similitude, and in earth inuisible, and ouercovered with the accidents of bread and wine, which agreeth not with the nature of a true humane bodie, to be at one time in diuerse places, whereof I shall speake at large hereafter. Onely at this time I affirme, that the Papists are vntimely serious to prooue the corporall presence of Christs bodie in the Sacrament, which position if it were granted, yet are they nothing the nearer to their purpose, neither are we put backe in any thing whereat we shoot and aime: because if Christ were corporally present

The third absurditie.

Marke 5. 34.

in the Sacrament, as they speake, yet no vertue can be drawne out of him to the comfort of our soules, but onely by spiritual touching by faith, as appeareth in the woman diseased with the bloudie issue.

*The fourth
absurditie.*

The doctrine of Transsubstantiation not onely importeth corporall presence of Christs bodie in the Sacrament of the Supper, but also corporall eating of the body of Christ, which is common both to godly and vngodly men: and this they deny not, onely they say, that godly men eat Christs bodie worthily, and vngodly men eat Christs body vnworthily. But I affirme, that if vngodly men eat the body of Christ corporally in the holy Supper, then is his body receiued in the Sacrament by them to whom it is not promised in the word, which is an absurd thing. For like as a seale affixed to a charter, sealeth vp nothing to him to whom the charter promisseth nothing: euen so the Sacrament cannot seale vp a fellowship with Christ to an vnbeleeuing man, because Gods promises are made onely to the beleeuers. They will answer, True it is, that vnbeleeuers haue no fellowship with Christ, no not although they eate his bodie corporally, because they eate it vnworthily. But to this I answer, that this their doctrine is new and vnknowne to antiquitie: for ancient Fathers acknowledge a worthie and vnworthie eating of the Sacrament of Christs body, but not a worthy and vnworthie eating of the bodie of Christ, in which respect *Augustine* saith, *Res vero ipsa cuius sacramentum est omni homini ad vitam, nulli ad exitium, quicumque eius particeps fuerit*: that is to say, *But the matter of the Sacrament (to wit, Christs bodie) by every man who is partaker thereof, is receiued to life, and by no man to destruction.* And this moueth *Augustine* in another place to say, That *Iudas* did eate the bread of the Lord, but not the Lord himselfe, who is the true bread.

Similitude.

Obiection.

Answer.

*August. in
Ioan 6. Tract.
26.*

Note.

*The fift ab-
surditie.*

The doctrine of Transsubstantiation importeth also accidents without a subiect, as hath bene touched in part before in the definition of Transsubstantiation. This is admirable, that y scholasticall Doctors, who make *Aristotle* to be Master Caruer of this most holy banquet, and who haue acquainted them-

themselves better with his precepts then with the heavenly doctrine of the Apostles, yet in this point they haue forgotten euen the doctrine of their Schoole-master *Aristotle*, who *Note.* saith, that accidents can haue no subsistence but in a subiect: as if a man be talking of blindnesse, he must also talke of eyes that are blinded: and if he talke of deafnesse, he must also talke of the eare: and if he talke of lamenesse, he must talke of some member of the bodie that is maimed: and finally, if he talke of a disease, he must also talke of some bodie, either of man or beast that is diseased: and this he must do, either expressly or couertly, because accidents haue no subsistence without a subiect. There can be nothing imagined more absurd, and more repugnant to reason, then to talke of whitenesse, roundnesse, and rednesse: and in the meane time to say, there is nothing that is white, round, or red. The recourse *Note.* which they haue to the omnipotent power of God, who is able to make accidents to subsist without a subiect, declareth that they neuer rightly considered the cause wherefore the omnipotent power of God is mentioned in holy Scripture, to wit, to be one of the strong pillars of our faith, which faith cometh onely by hearing. Then let this order be kept: First let God speake in his owne word: Secondly, let vs beleue the word of God by faith: Thirdly, let the assured pillars of the omnipotent power and infallible truth of God vp- *Rom 4. 21.* hold our faith, as it did the faith of *Abraham*.

But let vs not ground vpon the omnipotent power of God, in matters wherof we haue no assurance in his written word, as some of the wise men of Persia did, who assured both themselves and others, that in case they would distribute all their goods to the poore, and throw themselves headlong from eminent places, then their soules should be transported immediatly to heauen.

This madnesse fell out about the yeare of our Lord and Saviour Iesus Christ 759.

What was this leaning of theirs to the omnipotent power of God without assurance of his word, but onely the conceits of braine-sicke men? And so let Papists talke what they please

in this purpose, that God by his omnipotent power can make accidents to subsist without a subject. I will conclude that the omnipotent power of God is ordained to be a confirmation to our faith, and not to be a citie of refuge to foolish fables.

The sixth absurditie.

August. ad Dardan. epist. 47.

Mat. 26. 64.

Theodoret. dial. 2. cap. 23.

D. Moulin.

Note.

The seventh absurditie.

The doctrine of Transsubstantiation also importeth, that y^e body of Christ at one time may be in infinite places, which is repugnant vnto the nature of a true body, which like as it is circumscribed, and may be seene, so likewise at one time it is only in one place, as *Augustine* writeth to *Dardanus* in these words, *Tolle spatia locorum corporibus, nusquam erunt, nec erunt*: that is to say, *Take from bodies the roomes of places, and they shall be no where, and consequently they shall not be at all.* And *Theodoretus* prooueth, that the bodie of Christ is a true humane body, albeit it be glorified, euen in the latter day when he cometh to iudge the quicke and the dead, because it shall be seene according as it is written, *Ye shall see the Sonne of man coming in the clouds of heauen.* And like as it may be seene, so likewise it is circumscribed, and consequently it is in a place, and it is not turned into his diuine nature, which is both *αθεατος*, and *απεριγραπος*: that is, *it cannot be seene, and it cannot be circumscribed, as the humane nature is.* It is well remarked by that learned Preacher *Du Moulin*, that in the last edition of *S. Augustines* workes at Paris, anno 1571. a notable place of the foresaid Epistle of *Augustine* to *Dardanus* is vtterly left out, by aduice of the Fathers, correctors of the writings of the Ancients, namely this, *Destruatur naturam humanam Christi si non detur ei certum spatium, quo more aliarum rerum corporearum contineatur*: that is, *The humane nature of Christ is destroyed, if a certaine place be not attributed vnto it, wherein it is contained according to the custome of other corporall things.* What credit is to be giuen vnto Popish Doctors, when they cite testimonies of ancient Fathers, after they are found to be deceitfull corrupters of their bookes?

Ancient Fathers a long time before the question of Transsubstantiation of the substance of the elements in the holy Supper came in head, they were reasoning of the two natures in

in Christ, to wit, the diuine and humane nature, and that the one nature was not turned into the other: they could not find a fitter similitude then that which is borrowed from the Sacrament, as I haue alreadie declared. Neuertheles, they think that if any man shall imagine, that by vertue of these words, *This is my bodie*, the substance of bread was changed into the substance of Christs body (as many do thinke euen vntill this day) then in stead of one Transsubstantiation of the substance of bread into the substance of Christs bodie, there should be two Transsubstantiations, and the substance of Christs body should againe be turned into bread. For like as Christ speaking of bread, saith, *This is my bodie*: euen so Christ speaking of his body, calleth it corne of wheate, in these words, *Verily, I say vnto you, except wheate corne fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruite.* If by vertue of the former words bread be changed into the substance of Christs body, then in like manner by vertue of these words (for both are spoken out of one blessed mouth) the bodie of Christ shall be turned into the substance of corne of wheate. I grant there is a difference betwixt a Sacrament and a metaphore: yet in neither of them is there such vertue in the word (*is*) to change the substance of any thing.

Math. 26.

Iohn 12. 24.

Theodoret.
disi. 1 cap. 8.

IN the last head let vs consider with what strife and reluctance this erroneous doctrine was intruded vpon the church. I hold the Monke *Damasce* to be the first author thereof, who perceiuing that his opinion was repugnant to the doctrine of ancient Fathers, namely, to the doctrine of *Basilius Magnus*, who calleth the bread and the wine *αὐτὸν*: that is, figures of the body and bloud of Christ, he forgeth a frivolous shift to excuse his contradiction to *Basilius*; because (saith he) *Basilius* calleth them *αὐτὸν* before the words of the blessing, but after the pronouncing of the words of the blessing, they are no longer figures, but the very body and bloud of Christ. It is not good to be a defender of an euill cause, for it is like a stone in a wall, which falleth, and bruiseth him who would sustaine it which cannot sustaine it selfe. It is

How it was
intruded.

Similitude.

is certaine, that the bread and wine are not types and figures of Christs bodie before the words of consecration: for it is after the words of blessing that the elements receiue this great honour, to be called Christs bodie and bloud, that is, signes externall, wherewith Christs bodie and bloud is spiritually exhibited vnto vs. And therefore Saint *Ambrose* calleth the bread before the words of consecration *panis vstitus*, that is, *common bread*: but it is after the words of consecration that they receiue this honour to beare the names of things represented by them, as *Theodoretus* in expresse words writeth, τα οραμενα συμβολα τη τε σωματος, κ̃αι ματος προσηγορια τεπηκεν, & την φυσιν μεταβαλων, αλλα την χαριν τη φύσει προσεθεως: that is, *He hath honoured the visible signes with the appellation of his bodie and bloud, not changing their nature, but adding grace to nature.* Which place clearly prooueth, that the elements obtaine not that great honour to be called Christs bodie, or types of his blessed bodie, vntill the time that by diuine grace they be consecrated to that holy vse.

*Ambros. de
Sacram. li. 4.
cap. 4.*

*Theodoret. dia-
log. 1 cap. 3.*

*Bertram. de
corpore & san-
guine Domini.*

Mailrosius Scotus liued vnder the reigne of *Charles the Great*, about the yeare of our Lord 800. and likewise *Rabanus* Bishop of Ments: these two had so acquainted themselves with the doctrine of *Augustine*, that they would in no manner of way giue allowance to the doctrine of Transubstantiation. And about the yeare of our Lord 840. *Carolus* the second, the sonne of *Ludonicus Pius*, and brother to *Lotharius*, and *Ludonicus Germanicus*, he writ to *Bertramus* a Presbyter, to haue his resolution concerning the mysterie of the Sacrament, and after what maner of way the body and bloud of Christ was present in the Sacrament. To whom he returned this answer, That in the Sacrament of the holy Supper there were some things that were perceiued with bodily senses, other things were taken hold of onely by faith. And the bread and the wine were to vs the bodie and bloud of Christ as Manna and the waters of the spirituall rocke were Christs bodie and bloud to the people of the Iewes in the wildernesse. This opinion agreeth well with the doctrine of *1 Cor. 10. 3. 4. Paul*, that the Fathers in the wildernesse did eate that same spirituall

spirituall food which we eate : which they could not do by corporall eating of Christs flesh, because as yet the word was not made flesh. So this opinion of Transsubstantiation did no sooner put out its head, but as soone also contradiction was made vnto it.

About the yeare of our Lord 1020. *Berengarius* maintained the opinion of *Augustine* and other ancient Fathers: he was a presbyter of Angiers in France, and denied the doctrine of Transsubstantiation, and the Romane Bishops were moued with great indignation, as appeareth by the number of Councils assembled against one poore man, who durst presume to speake against the opinion once embraced by the Romane Church. *Leo* the ninth gathered a Councell at Rome, in the which he condemned the opinion of *Berengarius*, and excommunicated him, euen before he was warned to be present at the Councell, and before he was heard. He assembled also another Councell in Vercellis, about the yeare of our Lord 1051. in the which *Berengarius* was not present: but messengers who came to pleade his cause were imprisoned, and cast into bands, and the booke of *Ioannes Scotus Mailrosius*, *De Eucharistia*, was condemned. Neuerthelesse, if any equitie had bene kept in these Councils, looke by what reason they condemned *Ioannes Scotus*, whose opinion *Berengarius* followed, by the like reason they should haue condemned *Augustine* Bishop of Hippo, whose opinion *Ioannes Mailrosius* followed: but the Romane Church cannot erre. Another Councell was assembled by Pope *Vistor*, the successor of *Leo* the ninth, in the which the decree of the Councell of Vercellis were allowed. Yet all this could worke no contentment in their hearts, because the people of Angiers and Towns in France, liked the doctrine of *Augustine*, *Mailrosius*, and *Berengarius*, about the Sacrament of the Supper: therefore another Councell was assembled at Rome by Pope *Nicolaus* the second, anno 1058. in the which *Berengarius* yeelded to the opinion of the Pope and his Councell: and his weaknesse strengthened the error already receiued in the Romane Church mightily.

Nota

But


*Bulling. de
Concil. lib. 2.*

But the number of them who abhorred this new found out doctrine was exceeding great: therefore the Romane Church after the yeare of our Lord 1079. and after the daies of Pope *Gregorie* the seuenth, put hand to worke: and being now mightie and strong, they stirred vp Kings and Princes, to persecute with fire and sword and all kind of hostilitie, as heretiques, all those that spake against worshipping of Images, and corporall presence, and eating of the bodie of Christ in the Sacrament of the holy Supper.

So it is manifest, that the doctrine of Transubstantiation was mightily contradicted vntill the dayes of Pope *Innocentius* the third, who in the Councell of Lateran, anno 1215. gaue full allowance thereunto. But when all this is done, remember that the vniuersall and Catholicke Church dwelleth not in one country or Citie. When the Romane Church was miserably infected with this wretched scab of pestilent error, what consent gaue the Churches of Asia, and all the Greeke Churches? They euer disassented from this doctrine, vntill this day, as appeareth by the last Session of the Councell of Florence, anno 1439. Therefore let the Romane Church brag of antiquitie as much as they please, the doctrine of Transubstantiation shall neuer be found an ancient doctrine, but a doctrine new, false, absurd, and borne out more by might of the preuailing power of men, then power of arguments grounded vpon holy Scripture. God teach them to returne to the ancient truth, from which they haue slid:

to whom be praise and glorie for
euer. Amen.

THE



THE XXIII. TREATISE.

Of the Sacrament of Penance.

THE ARGUMENT.

- I. Concerning the noueltie of the Popish seuen Sacraments.
 II. At what time the Sacrament of Penance had its beginning.
 III. The ground of this error. IIII. The seuerall parts of this Sacrament examined, 1. contrition: 2. confession: 3. satisfaction: 4. absolution, wherein concurre blasphemie, uncertaintie, and foolishnesse, all which are unknowne to Antiquitie.

IN this CENTVRIE it was a receiued custome for men to confesse their sinnes secretly to Presbyters, and to receiue from them such forme of iniunctions as they counted satisfactions for their faults; as appeareth clearly by the Councell gathered in France, anno 742. in the which *Benifacius* Bishop of Mentz was Moderator. In the first Canon of that Councell it was decreed and ordained, That no man of the Clergie should put on armour, and go to warre-fare, except one or two Bishops, with their Presbyters and Chaplens, to prescribe pennance vnto them who should happen to confesse their sinnes. By this it is euident, that the custome of secret confession of sinnes to Presbyter *pœnitentiarius*, which was excluded out of the Church in the dayes of *Nectarius* Bishop of Constantinople, yet it returned againe, and was in vse in the eight CENTVRIE. Note.

Now in the inscription of this Treatise, I call it a Sacrament (as the Romane Church in our dayes cals it:) not as though I were of opinion, that in this age the number of 7. Sacraments was receiued; for that is a Noueltie not heard of before the one thousand two hundredth year of our Lord:

Note.

at which time the Scholasticke Doctors, who perverted all Theologie, would needs forge Sacraments in number agreeing with the number of seven principall vertues, to wit, Faith, Hope, Charitie, Iustice, Perseuerance, Prudence and Temperance: So that Baptisme should answer to Faith, Confirmation to Hope, the holy Supper to Charitie, the Sacrament of Penance to Iustice, extreame Vnction to Perseuerance, the Sacrament of Order to Prudence, and the Sacrament of Marriage to Temperance. These were the idle speculations of Scholasticke Doctors, whereof the Romane Church in our dayes are almost ashamed: because if the number of Sacraments be numbred according to the number of principall vertues, who seeth not that the number of Sacraments in the old and new Testament must be equall, and neither more nor fewer, to the end they may proportionally agree with the number of principall vertues? But *Augustine* saith, that our Sacraments are fewer in number, more easie to be done, and more significantly expressing the grace of God, then the Sacraments of the old Testament.

*August. de doctrina
Christ. lib. 3.
c. p. 19.*

*The Noueltie
of seven Sa-
craments.*

*Conc. Trident.
sess 7. can. 1.*

Simil.

*The order of
this Treatise.*

Seeing the principall purpose of my Treatise is to manifest the Noueltie of Popish religion, therefore in this Treatise I affirme, that the number of seven Sacraments was not mentioned by any Father preceeding this time. Therefore the Councell of Trent, in their podigalitie of their Anathemes and Cursings against all them who will acknowledge either more or fewer Sacraments of the new Testament then seven, hath pronounced verie vnadvisedly. Like as *Ædipus* slue his father *Laius* king of Thebans in time of a sedition, hauing no intention to slay him: euen so the Councell of Trent, willing to deliuer vs vnto the Diuell, they are not aware that they haue deliuered *Iustinus* Martyr, *Irenæus*, *Tertullian*, *Ambrose*, *Augustine*, and manie other ancient Fathers to the Diuell, who neuer acknowledged the the number of seven Sacraments, as the Councell of Trent hath done.

Now order requireth that a definition of the Sacrament of Penance should be set downe, and that we should search and inquire when it had a beginning: and finally, inquire what

what are the parts thereof, and what things are necessarily required in it. First, concerning the definition of the Sacrament of Pennance, all learned writers, whom I haue read, haue iustly blamed the Scholasticall Doctors for this, that they haue confidently affirmed that the Sacraments are seuen in number, yet haue not set forth a definition which did agree with euerie one of the Sacraments which they haue added to Baptisme and the Lords Supper.

Concerning the time wherein it had its beginning, they are more particular: namely, that it had a beginning after that Christ arose from death, and breathed vpon his disciples, and said, *Receiue the holy Ghost, whose sinnes ye remit, they are remitted, &c.* Before this time (say they) there was no Sacrament of Pennance, neither in the old Testament, nor in the Baptisme of *Iohn*, nor in the preaching of Christ, when he preached the doctrine of repentance. And when the cause is demanded, wherefore there was no Sacrament of Pennance, when men confessed their sinnes with a contrite heart, and were baptized by *Iohn*, and brought forth the fruits of amendment of life? we can heare no answer, except this, that men confessed their sinnes in generall before they were baptized of *Iohn*: but in the Sacrament of Pennance a particular confession of sinnes is required. And in this they discover their owne weakenesse: for in the action of repentance, instituted by God, it is enough that all things be present which God requireth: But in the Sacrament of Pennance, instituted by man, and not by God, if any thing be lacking which humane cogitation hath found out, the doctrine of *Iohn* Baptist, the contrition, confession, and satisfaction of the people, together with *Iohn* Baptists absolution, all is nothing. There is yet one new peece lacking, which the Romane Church hath sewed to an old garment: and when that new clout is absent, which they haue imagined themselves, all is naught.

Now seeing that in the old Testament there are found manie testimonies of true repentance, the heart, the mouth, and conuersation, all witnessing that the penitent sinner was

*Cōc. Trident.
sub Iulio 3.
sess. 4. cap. 1.
Iohn 20. 23.*

Matth. 3 6.

Phil. 3. 3.

1 Cor. 10. 2.

2 Sam. 12. 13.

Psal. 32. 5.

Note.

Similitude.

untainedly converted vnto God. How cometh it to passe, that the Romane Church neglects the old Testament, as a time wherein the Sacrament of Penance had no place, because it was not as yet instituted by Christ? But they count it a Sacrament of the new Testament, instituted by Christ after his resurrection. The Apostle *Paul* is not so vncouth in his speeches, who attributeth Baptisme vnto the Iewes, and Circumcision to vs, in regard their Sacraments differed from our Sacraments rather in the signe then in the thing signified. But the Romane Church so dislikes the old Testament, that they cannot admit that the Sacrament of Penance had place at that time. Notwithstanding, whatsoeuer can be spoken of the repentance of *Marie Magdalene* and *Zaccheus* in the new Testament, the like may be spoken of the repentance of *Dauid* in the old Testament. God mollified his heart, and it was pierced with a deepe sense of his sinne: God loosed his tongue, and he confessed his iniquitie against himselfe, he patiently endured the fatherly chastisements of God inflicted vpon him for his sinne, and the Prophet *Nathan* pronounced forgiuenesse from God. Here no man can denie but true repentance is found in *Dauid*, consisting in contrition of the heart, confession of the mouth, satisfaction in his deedes, and absolution by the mouth of the Prophet: and what more is requisite in Popish Penance? Yet because *Dauid* confessed his sinnes vnto God, and not to the Priest, and he patiently sustained the chastisements of God, but not the penance enioyned to him by the Priest, all that *Dauid* did appertaineth nothing to the holy Sacrament of Penance, which now is in vse in the Romane Church.

The Romane Church in this case, is not vnlike vnto an heard of cattell which hauing long remained together, if any strange beast enter in amongst them, they will rudely run at it, because it is none of their fellowship: euen so, when we speake of the repentance of *Dauid*, which hath allowance in the holy Scripture of God, and of the repentance of *Miriam*, whose satisfaction (I meane, to remooue the slander she gaue to Gods people) was prescribed by Gods owne mouth,

mouth, and the repentance of *Ionas* sealed vp by a miraculous worke of his deliuerance from the whales belly; all this is nothing to them: for albe it here be found repentance and absolution, yet (say they) not such as is found in the Sacrament of Pennance in the Romane Church. For in the old Testament there is but a prediction that God will forgive their sinnes, providing that they repent: but in their Sacrament, there is an actuall conferring of remission of sinnes, *ex opere operato*, to such as obey the iniunctions of the Priest. What haue we to do with such foolish and babbling speeches, which are not grounded in Scripture? For the Apostles, who preached repentance and remission of sins after Christs ascension to heauen, they leade the people expressly to the promises made to the Patriarches and Prophets, concerning the comming of Christ, and of remission of sinnes in him: hereby acknowledging no difference in substance betwixt repentance vnder the old Testament and vnder the new Testament, because both they and we are led to one fountaine of the house of *Dauid*, there to be washed and to be cleansed from all spot of sinne. Acts 3. 25. 26.

Truly the doctrine of repentance taught in the Scripture, declareth, that it is a worke wrought in vs by the Lord himselfe, according as Christ our Lord witnesseth, saying, *No man cometh vnto me, except my Father who sent me draw him.* John 6. 44. The meanes whereby this worke is wrought in vs, is by the fearefull trumpet of the Law, and by the sweet promises of the Gospell. The instruments which God vseth in this worke, are the Prophets, Apostles, their successors. None of these things can be denied: for the Apostle saith, *God was in Christ, and reconciled the world vnto himselfe, not imputing their sins vnto them: and hath committed vnto vs the word of reconciliation. Now then are we Ambassadors for Christ, as though God did beseech you through vs, we pray you in Christs stead, to be reconciled to God.* 2. Cor 5. 19. 10 In these forementioned places of Scripture three things are set downe: First, God is counted the efficient worker of repentance: Secondly, the promises of the Gospell (whereunto the terrours of the Law prepare an open

doore) are the meanes alluring vs to repentance: Thirdly, the Ministers of the word are the instruments to carrie the message of reconciliation vnto vs. The verie Law it selfe, and the Gospell, cannot haue the honour due to God, who is the efficient worker of repentance, because both Law & Gospell was preached to the reprobate Iewes, but they were not converted by repentance to the truth of God, in regard the Lord who is the efficient worker of repentance, wrought not inwardly in their hearts. As concerning the Preachers of the doctrine of reconciliation, they receiue their honour from their Ambassage, and they giue no honour to it, except by accident, in respect of the people, who carrie the greater reverence to an holy message, when they see the Ambassadour who carrieth it to be an holy man. But now let vs consider God in the worke of repentance, as the head the message of reconciliation, as the stomacke, the preachers of the word, who carrie this message, as the feet: whose feet, albeit they be called beautifull, in regard of the sweet message which they carrie, yet the feet must neither haue the honour of the head, nor of the stomacke. But the Romane Church, by giuing this honour to a Priest, that he conferreth *ex opere operato*, remission of sinnes to the person who confesseth in particular all his faults vnto him, they giue the honour of the head to the feet. Like as in all their religion their principall drift seemeth to be this, to leade the people from the Creator, who is blessed for euer, to an excessiue confidence in the creatures of God.

Esay 43. 12.

Rom. 10. 15.

Note.

*The ground of
the Sacrament
of Penance.*

Matt. 16. 18.

The ground of the Sacrament of Penance is a conceit of satisfaction, which men can make for their owne sinnes committed after Baptisme: as if the promise of remission of sinnes made in Baptisme did extend onely to sins preceeding Baptisme. What is this else, but directly to contradict the words of Christ spoken to his Apostles, *He who beleueth, and is baptized, shall be saued.* Can any man be saued by an absolution from a part of his sinnes, and not from all his sinnes? This doctrine of the Romane Church bringeth in Christ as a Sauour, and not a Sauour, deliuering vs from the debt of by-past

by-past finnes, and setting vs once without the prison doore, but knowing assuredly that we shall be thrust into the prison againe, there to remaine, vntill we satisfie for our owne sins committed after Baptisme. And they make vs to be our owne sauours, rather then Christ: for he who deliuereth a man from his last and greatest trouble, is rather to be counted his deliuerer, then he who deliuered him from his first trouble.

The particular things required in the Sacrament of Pen- nance, they say, are foure, to wit, Contrition in the heart, Confession in the mouth, Satisfaction in the deede, and Ab- solution of the Priest. If these things were rightly conceiued, in repentance, all these things are necessarily required: but as they are in the Romane Church, all are meere abominations, and displeasing vnto God.

First, concerning the Contrition of the heart the Psalmist *Contrition.* speaketh, *The sacrifices of God are a contrite spirit: a contrite* *Psalm. 51. 17.* *and a broken heart, O God, thou wilt not despise.* But in the Ro- mane Church, when a Penitentiarie commeth to his father Confessor, and discovereth a sinne; not such as he hath al- readie committed, and for the which he is pierced with sore displeasure, as *Dauid* was, but rather he discovereth to his father Confessor, a treasonable attempt which he is minded to practise, with obstinate purpose of an hardened heart: shall such a man be counted to haue a contrite heart? Yet in our dayes no man is more welcome to a father Confessor, then such a man as discovereth to him horrible treasons, plotted against noble Princes: yea, and no Confessions are more se- cretly buried in the minds of father Confessors, then those Confessions are. Is this a contrite spirit, and a broken heart, wherein the Lord delighteth? or can there be a greater a- buse of the doctrine of Contrition, then to count them con- trite in heart, who are bent obstinately to runne forward in the course of vngodlinesse?

Popish Contrition is not vnlike vnto the fighting of *Mar- cus Crassus*, both father and sonne against the Parthians. *Cras- sus* the elder, in his Oration made to encourage his armie to

*Plutarch. in
vita Crass.
Similitude.*

fight valiantly, his voice failed him: *Marcus Crassus* his sonne, in his first going out of the house stumbled: Both these things were counted euill presages of the vnprosperous successe of the battell, which after followed. And what hope can we haue of this new found out Sacrament of popish Pen- nance, when as they iudge so boldly of the first point thereof, that is, of Contrition, counting traitors to be men of a con- trite spirit, whom God hath appointed for the flames of euer- lasting burning, except they repent.

Confession.

*Epist. Iam. 5.
16.*

Luke 17. 4.

John 5. 8.

Note.

The forme of Confession vsed in the Romane Church, hath neither warrant nor example in the Scripture of God, that any person should be bound in particular to confesse all his secret sinnes to the Priest. The place of Scripture vilely abu- sed, *Acknowledge your faults one to another, and pray one for another, that ye may be healed, &c.* should be expounded by another place of Scripture, wherein a man that hath offended his neighbour, is commanded to confesse his faults to his neighbour whom he hath offended. And it belongeth no- thing to auricular Confession, except Popish Priests would confesse in particular all their sinnes to the people, like as the people confesse all their secret sinnes in particular to the Priests. And our Lord and Maister Iesus Christ, when he re- ceived a particular confession of secret sinnes from the Sama- ritan woman, he sent away his Disciples to Samaria, to the end the weaknesse of a poore penitent sinner should not be troubled by a particular confession of secret sinnes before them who knew not things which were done in secret. But let vs confesse secret sinnes to God, who knoweth things that are done in secret. And let those sinnes whereby the Church of God is openly slandered, be also openly con- fessed.

Seeing that auricular Confession hath no testimonie in Scripture, it followeth to search out by diligent examination, whether it had place after the dayes of the Apostles in the first three hundred yeares of our Lord, or no. We reade of the first Christened Emperour *Philippus*, who slue *Gordianus*, and was slaine by the Emperour *Decius*, anno 250. that he was desirous

desirous about Easter time to be admitted vnto the participation of the holy Sacrament : but this benefit was refused vnto him, vntill the time that he made his publicke repentance, and vntill he stood in the place where ἑξομολογήματα were accustomed to stand. They were so called, because they were demanded concerning the sins which they had committed, and the sense and feeling of griefe that God had wrought in their hearts for their preceeding offences. This was not a secret and auricular Confession, but an open confession of publicke finnes, in sight and open audience of the people. So we see, that for the space of two hundred and fifty yeares after the Lords ascension, auricular and secret Confession of finnes to the Bishop or Presbyter was vnknowne in the Church.

*Euseb. lib. 6.
cap. 34.*

Now if at any time open confession of finnes should haue ceased, and giuen place to secret and auricular Confession, it was in time of the ten Persecutions, because that Christians were drawne continually before the iudgement seates of vnbelleeuing Iudges, from whom the weaknesse and faults of Christians might haue bene obscured, if auricular Confession had bene in vse at that time. But the Fathers who liued in that age, were so carefull to purge the Church from slander, that they preferred the puritie of the Church before their owne liues.

True it is, that euen before the ten Persecutions had an end, some good Christians would consult with their Pastors, whether it was expedient to confesse their finnes openly before the people to the edification and good of the Church, or secretly onely to God ? But this secret consulting with the Pastor, what was most needfull to be done, was not an auricular Confession to him of all secret finnes, but rather an aduise-ment concerning some finnes, whether the sinner himselfe and the Church might receiue greater benefit by open confession before the people, or by secret confession to God onely ?

The words of *Origen* very pertinently cited by *Cheremifius*

Origen. in
Psal. 37.

are these: Consider circumspectly to whom thou shouldest confesse thy sinne. Trie first thy Physition: if he understand and foresee thy disease to be such as should be confessed in the congregation of the whole Church, and so be cured, whereby possibly others may be edified, and thou thy self mayest be easily healed: then (saith he) make haste to use the counsell of thy Physition.

If the custome of the Primitiue Church were proposed in simplicitie and sinceritie, it should be found that the new toy of auricular Confession cannot be shrowded vnder the veile of old Antiquitie.

Cyprian. Serm 5.
de lapsis.

Whatsoeuer a few men, wounded more deeply with a sense of sinne then others, did voluntarily in powring out their sinnes in the bosome of their Pastors, albeit they had neither sacrificed vnto Idols, nor yet giuen vp their names in the Romane deputies rolles, promising conformitie: but onely they confessed other faults of lesse moment to their Pastors, with deiected and humbled minds, seeking comfort to their afflicted soules. This is a matter rarely contingent, wherewith we are acquainted in our dayes as familiarly as Cyprian was in his time. Yet was there no mandate & Church commandement, ordaining people so to do in Cyprians dayes. And people likewise who powre out the grieve of their wounded consciences for secret sinnes in our bosome, they do it voluntarily, and not compelled, hoping for some mitigation of their grieve through vnburthening of their heart by confession, as *Varianzenus* writeth, φαρμακον αλγος εστι και αρι μυστον ενωειν: that is, *It is some medicinall cure of heart grieve to powre out our words to the very aire.*

Naxianzen.
Cyprian. carmin.
ad Episc.

After the three hundredth yeare of our Lord, and after the ten Persecutions ceased, the discipline of making open repentance for open sinnes continued in the Church, as is euident by the Act of the Councell of Nice, in the 11. Canon, in the which a forme of publicke satisfaction is prescribed vnto them who in time of the persecution of *Licinius* had sacrificed to Idols. But concerning a particular confession of secret sinnes to the Pastor, there is no mention in the Councell of Nice.

The

The Historie hath declared that auricular Confession had place in the East Churches, in the dayes of *Nectarius* Bishop of Constantinople, whose ministerie was vnder the reigne of the Emperour *Theodosius*. Here two things are to be noted. First, that the discipline of the East and West Churches was different: and in the West Church there remained a publicke confession of notorious and publicke sinnes: in so much, that the Emperour *Theodosius* himselfe confessed his fault openly, and in sight of the people at Millan, for the slaughter of the innocent people of Thessalonica. Secondly, it is to be marked, that *Nectarius* in abolishing the custome of auricular Confession, he acknowledged it to be but an humane and not a diuine constitution: for who dare abolish, either in doctrine or discipline, the constitutions and ordinances of God? *Ruffin. lib. 2. cap. 18.*

Lindanus, a man in the Latine language more eloquent then godly, cannot suffer that it shall be thought that *Nectarius* abolished auricular Confession, but rather that he abolished the custome (then in vse) that one should onely be Presbyter *Pœnitentiarius*, to whom secret sinnes should be confessed: and that in time to come, a man should make choise of any Presbyter whom he pleased to be his father Confessor. But let the Historie be iudge. *Socrates* saith, that *Eudemon* *Socrat. lib. 5. cap. 19.* gaue counsell to *Nectarius*, to abrogate Presbyter *Pœnitentiarius*, and to remit euery man to the triall of his owne conscience, when he approched to the participation of holy mysteries.

Satisfaction in the Romane Church is an obedience to the injunctions of the Priest: by performance whereof they are in hope to obtaine forgiuenesse at the hands of God for sinnes committed after Baptisme. But besides the Nouelty that is in Popish Satisfaction, it is also a blasphemous opinion. It is a Noueltie, because ancient Fathers when they spake of Satisfaction, meant not of a satisfaction made to God, but of a satisfaction made to the Church. Yea and *S. Augustine* calleth it, *Satisfactio, quia satisfiebat Ecclesia*: that is, because the Church was satisfied. It is also a blasphemous opinion, because *Augustin. Enchiridion ad Laurent.*

1. Ioh. 2. 2.

Similitude.

Absolution.

Mar. 2. 7.

Iohn 20. 23.

cause the honour onely due to the merits of Christs suffering, is attributed to the worthinesse of mens satisfactions, such as fasting, praying, distribution of almes, going on pilgrimage to holy places, and such like offices. But the vsurpation of the least of the honours belonging onely to Christ, is horrible treason in the sight of God. *Christ is a propitiation for our sinnes*, saith the Apostle. If any man do imagine that he can make a satisfaction for his owne sinnes, he is blasphemous against the Sonne of God. And like as *Julian* the Apostata, when he suffered himselfe to be saluted by the armie *αὐτοκράτωρ*, that is, Emperour, *Constantius* the Emperour, by that one word vnderstood the treasonable attempts of his aspiring mind. And let vs be perswaded in our owne hearts, that in case any man imagine, that he can satisfie for his owne sinnes, he is but a traitor against the Sonne of God.

THe last head of Popish Pennance is Absolution, wherein three things do concur, to wit, blasphemie, vncertaintie, and foolishnesse. It is blasphemie to say, that any man can forgiue sinnes, who is not eternall God, except in forme of a Messenger, executing Gods commandement in such manner as God hath prescribed in his holy word. It is great vncertaintie to absolue men from the guiltinesse of their faults, but not from their punishment: insomuch, that if they be prevented by death before they haue fulfilled the pennance enioyned by the Priest, then their soules must be tormented in Purgatorie vntill they haue made full satisfaction for their offences. Then Popish Absolution depending vpon the vncertaintie of a mans life, cannot be a certaine thing, but a miserable tormenting of poore soules, put in vaine hope of absolution, and yet vncertaine whether they be absolved or not.

Now because they will needs referre the institution of the Sacrament of Pennance vnto Christ, as the Author thereof, when he breathed vpon his Disciples, and said, *Whose sinnes ye remit, they are remitted, &c.* necessitie constraineth them to proue two things out of the words of Christ, which they count essentiall in the Sacrament of Pennance. First, that Christ

Christ commanded a penitent sinner to make a particular rehearfall of his secret finnes in the eare of the Priest: which thing Christ neuer commanded. Secondly, that in the absolution of a penitent sinner, Christ commanded to enioyne him a satisfaction, whereby he might merit at the hands of God forgiveness for finnes committed after Baptisme; which thing Christ neuer commanded, yea and repugneth manifestly to the holy Scriptures of God, in the which it is said, *With one offering hath he consecrated for ever them that are sanctified.* Heb. 10. 14. This is not single and vpright dealing, to referre the institution of the sacrament of Pennance vnto Christ, when as they cannot proue, that the things most essentially requisite in their Sacrament, haue allowance from the mouth of Christ.

I compare the Romanists in their doctrine of Pennance to king *Hezekias*, not in time of his zeale and vprightnesse, but in time of his reproveable weaknesse: for he shewed vnto the Ambassadors of the King of Babel the house of his treasures, his siluer, gold, spices, and precious ointments, and all the house of his armour. The messengers of the King of Babel had no such commission from their maister, to view the treasures, riches, and armour of King *Hezekias*, but onely to present letters of congratulation for the miraculous restitution of *Hezekias* to health, and to bring vnto him a present from *Berodach Baladan* King of Babel. But *Hezekias* King of Iuda, in his reproveable weakenesse (as I haue already spoken) let the Ambassadors see many things which they had no commission to see, to the great harme and disadvantage of his posteritie. Euen so Christ sent out his Apostles and their true Successours, to preach the doctrine of repentance, and remission of finnes: but the Romane Church will let the Ambassadors of God see such things as are not contained in their commission, to wit, a particular confession of all secret finnes, together with a satisfaction to God for finnes committed after Baptisme, of which things no mention is made in the written word of God.

Here I leaue them, delighting in their Nouelties, which
haue

haue no ground from the mouth of Christ, nor from the doctrine of his Apostles.

Similitude.

Yea, they are like vnto the frogs of the Ile of Seriphus, one of the Iles called Cyclades, in the which the frogs set vp their heads in the moneths of March and Aprill, but they vtter no sounding voyce, as the frogs in other places do:

Euen so the Romane Church hold vp their heads, as if they would proue that Christ instituted this Sacrament, but they faint in the probation.

THE





THE XXIII. TREATISE.

Of the Sacrament of Confirmation.

THE ARGUMENT.

I. *Two demands touching this Sacrament, 1. concerning the alledged signe: 2. concerning the thing signified.* II. *That it derogatesh from the dignitie of Baptisme.* III. *Testimonies of the Fathers, by the Papists abused, rightly expounded.* IIII. *The noveltye of this alledged Sacrament.* V. *The ground from whence it arose, and crept into the Church.*



IN the Sacrament of Confirmation, there is a glorious shew of a signe, and a spirituall thing signified. The outward signe is Chrisme, that is, oyle, mixed with some mixture of Balme, which being signed with the signe of the Crosse vpon the forehead of him who is confirmed, in the Name of the Father, Sonne, and holy Ghost, they say, that with this outward signe is conferred the seuenfold grace of the holy Spirit. And this Sacrament they extoll aboue the Sacrament of Baptisme, because the grace of God which is begun in vs by Baptisme, is perfected by the Sacrament of Confirmation. Yea, and a Priest or Deacon of the Church may baptize: but the Sacrament of Confirmation must onely be administred by a Bishop.

Very early did Popish Bishops prouide, that they should not be altogether idle: for they began to loath the office of preaching and baptizing: and lest they should seeme to be idle bellies, they reserued some easie exercise to themselves, to wit, the making of Chrisme, & annointing the people therewith. *Nota.*

To all this is added a rhetoricall discourse, That the people of Israel, after they had passed through the red sea, they entred
into

into a wildernesse, in the which they had a great combat with many troubles before they could enter into their rest. And in like manner, after that we are baptized, we haue a great fight with many aduersaries & troubles before we can enter into the rest of God. All this is true, but what is inferred vpon this? If the Apostle *Paul* were our instructor, he would bid vs put on the complete armour of God, to the end that we might withstand spirituall wickednesse; and eate the blessed bread, and drinke the cup of blessing, to the end that being strengthened by the strength of the Sacraments ordained by God, we might fight a good fight, and finish our iourney with ioy. This is the Apostolicall doctrine: but Papiſts will correct the Apostolicall doctrine in all points, and they will haue a Christian to be strengthened by Chrisme, and the Sacrament of Confirmation, to the end he may passe over the stormie tentations of the world in peace.

Ephes. 6. 11.

1. Cor. 10. 16.

Two questions
demanded of
the Papiſts.

Simil.

Note.

Let me now demand of them two things: One concerning the signe, another concerning the thing signified. Concerning the signe, I demand who gaue commandement to vse it? Concerning the thing signified, I demand who hath promised to conferre the seuenfold grace of the holy Spirit to them who are signed vpon the forehead by the Bishops thombe with the signe of the Crosse? These two things, to wit, the commandement and the promise are lacking in Popish Sacraments: and so their new found Sacraments are like vnto a bodie that is not quickened with a soule. The Scholasticall Doctors, the first inuenters of this pluralitie of Sacraments, confesse roundly, that the Sacrament of Confirmation hath no authoritie in holy Scripture, such as *Alexander Alensis*, *Bonauentura*, and *Thomas Aquinas*, who after much toyling of himselfe and others also, cannot finde that euer Christ, or yet his Apostles, conferred this Sacrament to any person. Whatsoever they can cite out of *Tertulian* or *Basilus*, or any ancient Councell, for the confirmation of Chrisme, it is certaine that they confesse, that this custome hath no authoritie in the written word of God. And this is the principall marke whereat I aime in all my writings, to
proue

prooue that there is no Antiquitie where λογος γεγραμμενος, that is, the written word of God, doth not confirme the antiquitie of that which is alledged.

The Romane Church taketh great paines to prooue that in holy Scripture many promises of Confirmation and corroboration of the worke of God begun in vs are contained: but they bestirre themselves in vaine, in prouing that thing which no man denieth. But in case they would proue that the Sacrament of Confirmation is a Sacrament in a proper sence, then it became them to proue that God in his word hath promised the grace of Confirmation to such as are signed vpon the forehead and annointed with Chrisme, and buffeted vpon the cheeke with the Bishops hand. Seeing none of these things can be proued by Scripture, it is a friuolous thing for them to alledge a promise made by God, when as they inuent the element whereunto this promise shall be annexed. If this be a forme according to the which Sacraments should be fashioned, then I dare affirme, that the number of Sacraments may be multiplied, according to the number of the promises contained in the word of God. So that God shall make a promise, and man shall inuent, without any warrant of Gods commandement, an externall element whereunto the promise shall be annexed. By this forme of doing not onely may they make vp seuen Sacraments, but also seuentie times seuen Sacraments.

True it is, that the holy Apostles by imposition of hands conferred the gift of the holy Spirit (that is, the gift of Languages) to many professors of the true faith, and this gift conferred vnto them confirmed them in the faith of Christ: but what belongeth this vnto the Popish Sacrament of Confirmation, in the which the externall signe of imposition of hands is lacking, and the promise of a spirituall grace annexed to the signe is also lacking? and finally, that thing which was extraordinarie and appertaining to a few, is brought in as the ground of an ordinarie Sacrament, which should appertain to all them who beleue.

I will not insist long to speake of this new Sacrament of
Confir-

Confirmation. Onely this I say, that whatsoever is brought in into the Church of God, with derogation of the dignity of of Baptisme, an holy Sacrament instituted by Christ himselfe, it should be abhorred. But so it is, that the Sacrament of Confirmation is brought in with a derogation to the dignitie of Baptisme, *ergo*, &c. The second part of the argument is proued by their slender and derogatiue speeches of Baptisme, together with their superlatiue aduancements of the eminencie of the Sacrament of Confirmation. In Baptisme they say that we receiue not the vpholding, defending, gouerning, & strengthening Spirit of God, but all these graces are conferred in the Sacrament of Confirmation. Likewise, in Baptisme is prepared an habitation to God: but the Father, Sonne, and holy Ghost enter not into this habitation before we receiue the Sacrament of Confirmation. What can be more directly repugnant to holy Scripture? wherein it is expressely said, *He who beleeueth, and is baptized, shall be saued.* Can any man be saued before his soule be an habitation and Temple in the which God is content to dwell? So that the doctrine of the Romane Church is like vnto the nauigation of men who dare presume to saile in deepe and dangerous seas without a compasse: Euen so, they talke of matters of great importance without the warrant of holy Scripture: whereby it commeth to passe, that their doctrine in many points is flat repugnant to holy Scripture.

Concerning the testimonies of Fathers, whereby they endeavour to proue the Sacrament of Confirmation, I might answer compendiously with Saint *Augustine*, *Quicquid attulerint, & undecunque attulerint, audiamus potius, si oues sumus vocem pastoris nostri: non ergo audiamus, hac ego dico, hac tu dicis: sed hac dicit Dominus:* that is, *Whatsoever they bring in, and from whence soeuer they haue brought it in, if we be the Lords sheepe, let vs rather hearken to the voyce of our shepheard: therefore, let vs not hearken to them who say, This I say, or this thou sayest, but this saith the Lord.* Neuerthelesse, seeing they glorie so much of ancient Fathers, let the iudicious Reader beware of supposititious writings, & he shall not find this Chrisme in ancient writers.

*August. de
vinitate. Ec-
cles. c. p. 3.*

Mark. 16. 16.

Similitude.

Math. 28. 10.

writers. The Sermon of *Cyprian*, *De Chrismate*, is knowne to be supposititious. The opinion of *Tertullian*, who writeth, *Tertull. de Baptism.* that they who are baptized with water, haue not receiued the holy Spirit, but are prepared to receiue it by annointing with oyle, and imposition of hands, after Baptisme: doth not euery man who is frequent in reading the Fathers, smell, that *Tertullian* wrote this when he made defection from the truth, and was intangled with the error of the Montanistes? And *Cyprian* in the bookes of his Epistles, when he attributeth too much to Vnction with oyle and imposition of hands after Baptisme, it is easie to perceiue, that he borrowed this error from *Tertullian*, whom he acknowledged as his Maister. But neither *Tertullian* nor *Cyprian* are speaking of the Popish Sacrament of Confirmation, but of annointing with oyle and imposition of hands immediatly after Baptisme. Marke the words of *Cyprian*, where he saith, *Non posse esse filios Dei, si non utroque sacramento nascantur, lauacro scilicet aquæ in verbo, & unctione Chrismatis:* that is, *They cannot be the sonnes of God, except they be borne againe by both the Sacraments, to wit, by the lauer of water in the word, and the annointing of Chrisme.* It is true that *Cyprian* calleth the annointing of oyle after Baptisme, a Sacrament different from the dipping in water: but his meaning is, that the annointing with oyle is an element different from the element of water: and *Augustine* long after *Cyprian*, calleth the externall signe of the Sacrament, a Sacrament, and the thing represented by it, *res sacramenti.* *August. in Euangel. Ioan. cap. 6. tract. 26.*

Now what vantage hath the Romane Church when they take hold of the words *utroque Sacramento*, that is, both the Sacraments? and in the meane time they neither take heed to the sandie ground whereupon *Cyprian* leaneth, to wit, the opinion of *Tertullian*, neither yet take they heed in what sence *Cyprian* calleth annointing with oyle a Sacrament, to wit, because it is one of the elements whereby our spirituall birrh is represented.

The reuerence that was carried toward the ceremonies of signification in the Law of *Moses*, hath made an open doore vnder the Gospell to receiue many legall ceremonies, such

*Note.**Similitude.**The Noueltie
of Confirma-
tion.*

as consecration by oyle, the linnen Ephod, the lights shining all the night long, and many other ceremonies, which are the more easily embraced, because in Poperie the substance of godlinesse is vtterly forsaken, and vaine ceremonies are adhered vnto, euen such as are ceased, because they had their performance in Christ. And like as it is a follie to take the huskes of the wine grapes after the liquor is pressed out of them, and to cast them into the wine-presse againe: euen so it is a foolish conceit to returne the ceremonies of signification, which haue had their performance in Christ, and are abolished, to haue place againe in the Church of God.

Therefore let the Romane Church brag of Antiquitie as much as they please, in their Sacrament of Confirmation no Antiquitie shall be found, and that for thre causes: First, because the annointing with oyle whereof the Fathers do speake, is not a different Sacrament from Baptisme, but a ceremonie preceeding and following Baptisme. Secondly, the oyle wherewith persons baptized were annointed, was not mixed with Balsome. And thirdly, after Baptisme, annointing with oyle and imposition of hands followed immediatly: but in the Sacrament of Confirmation, when it began to take place in the Church of God, annointing with oyle mixed with Balsome followed not immediatly vpon the necke of Baptisme, as a continued action, but it was ministred twelue, or fiftene yeares after Baptisme: so that it is a deluding of the world, and a peruerting of those who are weake in vnderstanding, to proue that the Sacrament of Confirmation is an ancient Sacrament in the Church, because it was an ancient custome to annoint with oyle those who were baptized, as if Baptisme and Confirmation were both one thing, which they vtterly denie.

Let the iudicious Reader vnderstand, that the purpose of the Romane Church to aduance their Sacrament of Confirmation with impairing of the dignitie of Baptisme, is but a new Popish inuention. For the writets after the dayes of the Apostles, the more ancient they are, the more they magnifie the holy Sacrament of Baptisme: by which (saith *Clemens Alexan.*

Alexandrinus) φωτισμεθα υιοποιημεθα, τελειωμεθα, απαθανατισθημεθα: that is, *We are enlightened, we receive the adoption of children, we are made perfect, we are made immortal.* What affinity hath the doctrine of the Romane Church with Antiquitie, who counteth the Sacrament of Baptisme only a preparation to the Sacrament of Confirmation? whereas ancient writers haue attributed to Baptisme receiued truly, and with singleness of heart, such perfection as leadeth vs vnto immortalitie and eternall life.

Lindanus pineth himseife much, as a woman traueiling in birth to bring forth her child: so doth he endeavour with all his might to prooue that Christ instituted the Sacrament of Confirmation; and that the Chrisme should be renewed from yeare to yeare, and that this custome hath bene continually in vse since the dayes of the Apostles, not only in the Church of Rome, but also in the Churches of Antiochia, Ierusalem, and Ephesus. This is a very confident assertion, if he could make it good. And for prooffe of all this, is brought foorth a supposititious letter of *Fabian* Bishop of Rome. The cause is weake that is founded vpon such sandie ground as decretall Epistles do falsly attribute to a great number of the Bishops of Rome. The old prouerbe hath place in *Lindanus* as much as in any writer, *Parturiunt Montes, nascetur ridiculus Mus*: that is, *The Mountaines are traueiling in birth, and a ridiculous Mouse shall be brought forth.* *Fabians* testimonie, written in a Legend of lies, that is, in Decretall Epistles, vnknowne to Antiquitie, is no sure ground for any man to leane his faith vpon it.

Moreouer, he fetcheth a compasse to draw this Sacrament of Confirmation out of Scripture one way or other, and he saith, that Christ commanded his Apostles, who were already baptized, to remaine at Ierusalem vntill they were endued with strength from aboue, and in the day of Pentecost the holy Ghost descended vpon them in the similitude of fierie and clouen tongues. And againe, the disciples of Samaria who were already baptized, yet by imposition of the hands of the Apostles, they receiued the gift of the holy Spirit.

Clemens Alex. 1 ad. l. 1. cap. 6.

Lindan. pap. nopl. lib. 4. cap. 29.

Act. 1. 4.

Act. 2. 3.

Act. 8. 17.

Spirit. What can *Lindanus* inferre vpon these grounds? Christ bestowed vpon Christians who were already baptized, a more ample grace then they had at the beginning when they were baptized, and Christ added a signe in time of Confirmation, sometimes fierie tongues, and sometimes imposition of hands: *ergo*, Confirmation is a Sacrament of the new Testament. It followeth not: for God in ordinarie Sacraments, like as he maketh promises appertaining to all the beleeuers, euen so in like manner he scaleth vp those promises by signes appertaining to all the members of the Church of God: But promises belonging to a small number, and sealed vp with signes conferred vnto a few, cannot be the ground of a Sacrament, which is a seale of the covenant of God, belonging to all true professors and beleeuers. And when *Lindanus* hath troubled himselfe with much businesse, in the end he granteth, that Chrisming is an unwritten tradition, and hath no authoritie in the written word of God, citing the testimonie of *Basiliius Magnus* to this effect. God confirmeth and strengtheneth them who are baptized in his name, to bring his owne worke begun in them to perfection, but not to institute a new Sacrament. And like as the Gentiles of old who worshipped the Sunne, they worshipped it not onely for the glorie and splendor that was in it, but also for the benefit that it did communicate vnto the earth, by warming it, and making it fruitfull. Euen so we do magnifie God our Creator and maker, not onely for his owne most excellent and incomprehensible glorie, but also because he daily refresheth our soules with his goodnesse, and strengtheneth our weaknesse with the power of his sauing grace. These are points whereof no man doubteth: and a large and fruitfull discourse vpon this subiect is a commendation of the superabundant goodnesse of God, but it belongeth nothing to proue that Chrisming is a Sacrament distinct from Baptisme.

*Basil aduersus
Eunom.*

Similitude.

Canon 3.

The Affrican Councell called *Mileuitanum*, pronounced an Anatheme against all those who say, that the grace of God in Baptisme conferreth onely remission of sinnes already committed,

committed, and that in it there is no support promised to preserve men from sinnes in time to come that they be not committed. Whereby we may evidently perceive, that the spirituall graces which the Romane Church referreth to the Sacrament of Confirmation, were of old referred to the Sacrament of Baptisme.

Likewise *Antididagma Coloniensis* (as *Chemnissius* declareth) demandeth for what cause doth the Presbyter annoint him who is baptized with Chrisme, seeing that he is to be annointed of new againe with Chrisme in the Sacrament of Confirmation? And out of the booke *De Gestis Pontificum* he recordeth a constitution of *Syluester*, That for the perill of vnexpected death, it is meete that the Presbyter shall annoint with Chrisme him who is to be baptized, lest through absence of the Bishop the person baptized should depart this life without Confirmation: but if the Bishop be present, let him be annointed by the Bishop. This declareth, that of old Chrisming was annexed to Baptisme. But afterwards to multiplie the number of their Sacraments, they separated it from the action of Baptisme, and made it a peculiar Sacrament, to be ministred some space of time after Baptisme, at the least seven dayes, for reuerence toward the seven-fold graces of God conferred in the Sacrament of Confirmation, as *Durandus* citeth out of *Rabanus*: vsually *Durandus.* there are twelue or fiftene yeares betwixt Baptisme and the Sacrament of Confirmation in the Romane Church. Onely this I request of the iudicious Reader, that when he readeth of Chrisming in the ancient Church, he would not take it for the Sacrament of Confirmation, but for annointing with oyle in Baptisme. And this custome also had no allowance in the written word of God, as *Basilus* expressly granteth, in these words, *πὸ αὐτῶν τὴν χρίσιν, πρὸς λόγος γεγραμμένος ἐστὶ δαξέ.* that is, *What Scripture hath taught vs annointing with oyle? doth not this proceed from secret and mysticall tradition?* *Basil. aduers. Eunom. Lindan. panop. lib 4. cap. 32.*

Finally, let vs search out this matter to the very ground, whereby it may be evidently knowne how this Sacrament

of Confirmation crept into the Church. It was a custome of ancient time, that children were presented to Baptisme by their Christian parents: and albeit their infancie could not comprehend the summe of Christian faith, yet neuerthelesse they were instructed and catechized when they came to yeares of discretion: and when they had sufficiently comprehended the summe of Christian faith, their parents of new againe presented them to the Bishop, who after he had receiued in audience of the people, a cleare confession of their faith, he blessed them, and with the ceremonie of imposition of hands, prayed to God, that those persons who had giuen out of their owne mouth a confession of that same faith which their parents had professed in their name in baptizing, might continue in that same true faith constantly vnto their liues end. This imposition of hands was vsed to imprint in the hearts of the persons who had made a confession of their faith, a deeper reuerence of God, and a greater care to continue constant. But in doing of this, there was no purpose to institute a new Sacrament of Confirmation in the Church.

Moreouer, persons who were baptized by heretickes, when they forsooke their heresie, they were not rebaptized, but they were receiued into the Church by the ceremonie of imposition of hands. And this imposition of hands was ioyned with prayer, that it would please God to vouchsafe vnto him who was receiued into the bosome of the Church by imposition of hands, the gift of the holy Spirit, which was offered vnto him in Baptisme, but was not receiued, because he professed not the true faith. Neither can there be found in this second sort of imposition of hands any ground for the Sacrament of Confirmation.

To conclude, this Sacrament of Confirmation is either of God or man. If it be of God, let the warrant of his commandement be brought forth, wherein he commandeth to annoint with Chrisme those who were alreadie baptized. And is it not a difficult thing, for those who are

content to sacrifice their life for Christs sake, to offer their children also to be signed with Chrisme when they are twelue or fifteene yeares of age? But if no diuine commandement can be found, commanding vs so to do, but it is a plaine humane inuention, then let the Romane Church brag lesse of Antiquitie then they do, seeing there is nothing in humane inuentions, but antiquitie of error.

Cc 4

THE




THE XXV. TREATISE.
Of Extreme Vnction.

THE ARGUMENT.

I. *The ground of this error.* II. *An exposition of that place of Scripture, Iam. 5. 14. 15. where is declared, 1. that God in the Apostles times appointed extraordinarie offices in the Church, which were not to continue: 2. that those who were gifted with healing of diseases, used not alike signes and ceremonies at all times: 3. that seeing extraordinarie gifts haue ceased, the signes accompanying them ought also to cease.* III. *That Extreme Vnction obtaineth not remission of sinnes.* II II. *That it is not a Sacrament of the new Testament.* V. *The reason why it is holden in so great reuerence.*



He Councell of Trent, treating of this subiect of extreme Vnction, setteth downe a glorious Preface before their Canons, That Satan, that vigilant enemie, who is readie at all occasions to take his aduantage, is most readie in the last conflict to assault poore soules. When naturall powers are weakened, and the feare of approching death doth trouble the cogitations of sinfull people, then he endeuoreth to brangle their faith, and to bring them to a distrust of the mercies of God. But on the other part (say they) Christ hath instituted the Sacrament of Extreme Vnction, as an armour to guard vs at our last breath against the subtile inuasions of that deceitfull aduersarie. This Preface importeth, that all the weapons of our spirituall warrefare, both defensue and offensive, wherewith we fight against spirituall wickednesse in our life time, are not sufficient to guard vs in our last combat, except we be annointed with oyle at our last departure.

Job. 11. 25. 26. Neuerthelesse, the holy Scripture expressly saith, *I am the resurrection, and the life: he that beleeneth in me, though he were dead,*

dead, yet shall he live: and whosoever lieth, and beleeueth in me, shall neuer dye. In which words it may be euidently perceued, that the word of God, apprehended by faith, can saue vs both in life and death.

The Romanists, in proouing Extreme Vnction to be a Sacrament of the new Testament, in the which there is a signe instituted by God, and to the signe there is added a promise of forgiuenesse of sinnes, and consequently of eternall life: they are like to the drunkards of our nation, who when their stomacke is ouerladen with too much drinke, then they lay them downe to sleepe; but if by any occasion they be wakened before the drinke be digested & gone out of their heads, they arise like mad men, and make such a stirre and businesse, that all men wish that they were in their bed againe: euen so, the Romane Church hath bene so miscarried with the traditions of men (especially in points of doctrine in the which they were weake) and with the authoritie of Councils, that they layed them downe and slept securely, as people who were perfectly instructed in the way of God. But now they awake, after a maner, out of their sleepe, and they will seeme to ground their doctrine vpon Scripture, which they so miserably abuse, that they are in no better case, but rather in a worse, then when they misregarded Scripture, layed it aside, and counted the decretals of Popes to be of as great authoritie as the holy Scriptures of God. Similitude.

It is true, that about the yeare of our Lord 520. (*Chemnissus* reckoneth the yeare of our Lord 528.) *Felix* the fourth, the successeur of *Ioannes* the first, and predecesseur of *Bonifacius* the second, ordained that Christians, before they departed this life, should be annointed with oyle. And this is the true originall of Extreme Vnction, yet in such manner, The ground of Extreme Vnction. that in the dayes of Pope *Felix* the fourth it had not the name of a Sacrament. But seeing the Councell of Trent referreth it vnto a more ancient beginning, let vs examine the places of Scripture whereupon they ground this their opinion.

The words of the Apostle *James* are these, *Is any sicke amongst*

Iam. 5. 14. 15. amongst you, let him call for the Elders of the Church, & let them pray for him, and annoint him with oyle, in the name of the Lord: and the prayer of faith shall saue the sicke: and the Lord shall raise him up: and if he haue committed sinne, it shall be forgiven him.

This place expounded.

Ephes 4. 11.

For better vnderstanding of this place of Scripture, let vs consider these three things, to wit, That when the Gospell was first preached, for the propagation and aduancement thereof, God appointed extraordinarie offices, which were not to continue in the Church, such as the office of Apostles, Euangelists, and of Prophets. Likewise he endued them and some other beleeuers, with extraordinarie gifts, such as the gift of tongues, of prophesie, and working of miraculous works. And like as the extraordinarie offices continued not in the Church: euen so the extraordinarie gifts continued not long in the Church: which being once opened, Christians must content themselues with ordinarie offices and gifts.

Act 19. 12.

Act 20. 10.

Mark. 6. 13.

Secondly, let vs consider that persons who had receiued a gift of God to cure diseases miraculously, they vsed not at all times the selfe same signes and ceremonies in curing of diseases, but sometimes they sent handkerchers to the diseased persons, sometimes they overlayed the dead, and restored them to life, and sometimes they annointed them with oyle. Which diuersitie of signes had not bene lawfull to vse, if Extreme Vnction had bene an ordinarie Sacrament in the Church. For, like as it is not lawfull to baptize with any other liquor except water, because Baptisme is a Sacrament instituted by God: euen so, in curing the diseased it had not bene lawfull to vse any other signe and ceremonie but annointing with oyle, if so be it had bene an ordinarie Sacrament.

Similitude.

Thirdly, it is to be considered, that when signes and ceremonies do accompanie extraordinarie gifts, in case the gift do cease, it is a foolish thing to keepe in vse the signe and ceremonie, except it were to be a memoriall of a thing done of old, as the people of Guidus dedicated the shels of the fish Remora to *Venus Guidea*, for a memoriall of their deliuerance. But we reade not of any Prophet, to whom God gaue
not

not the gift of working miraculous workes, who counterfeited *Elisha*, by sending their staffe to raise the dead, or directing any leprous person to wash his bodie seven times in the waters of Iordan, as *Elisha* directed *Naaman* the Syrian to do. *1. King. 4. 29. Ibid 5. 10.* For in vaine is the outward signe adhibited, when the gift of miraculous healing of diseases is ceased. Yea, and the Priests in the Romane Church conuicted in conscience that by anointing with oyle they cannot restore a diseased person to health, they delay to apply Extreme Vnction vntill all hope of recouerie be vtterly past. *Note.*

But now lest it should seeme that their Extreme Vnction is altogether vneffectually applyed, the very words vsed in the application thereof do testifie, that they belecue that remission of sinnes shall be conferred therewith to the diseased person, by vertue of Extreme Vnction: for these are their words, *Per istam sanctam unctionem, & piissimam, suam misericordiam indulgeat tibi Deus, quicquid peccasti per visum, per auditum, odoratum, tactum, gustum:* that is to say, *By this most holy Vnction, let God bestow vpon thee his mercie, for all sinnes thou hast committed, by seeing, hearing, smelling, touching, or tasting.* Here remember that the benefit which the Apostle saith is chiefly obtained by prayer, they refer it vnto anointing with oyle. Next, they take not heed to whom the Apostle directeth this exhortation, namely, to the faithfull members of Christ, whom in the 12. verse he calleth his brethren, and in the 14. and 15. verses he speaketh to such as reuerenced the order of Church-gouernment. Now it is certaine, that faithfull men are so taught in the schoole of God, and perswaded that other mens prayers can auaille them nothing, except there be faith in their owne hearts: for the prayer of *Samuel* could benefit *1. Sam. 16. 2.* king *Saul* nothing in respect of his reprobate and vnbeleeuing heart. But these men of whom *S. Iames* speaketh, were faithfull men, penitent sinners, obedient to the ordinances of God. And when the Seniors of the Church prayed for such men, their sinnes were forgiven them, God hauing regard to their owne faith, & to the prayers of the Elders of the Church for them.

Marke. 6. 13.

Gal. 5. 3.

In this they glorie much, that Extreme Vnction may be called a Sacrament of the new Testament in a proper sense: forasmuch as in it there is a signe instituted by Christ, and vnto the signe there is added a promise, to wit, the healing of the diseased person, if the Lord thinke it expedient; at least a promise of remission of sinnes. But all this is nothing except the third circumstance be added, to wit, that Christ hath giuen vnto vs this signe to be vsed, and hath annexed the promises aforesaid as belonging vnto vs. For who can denie, but in Circumcision there was a signe instituted by God, whereunto a diuine promise was annexed? neuerthelesse, both the signe and promise appertained vnto them who liued vnder the old Couenant, and not to vs: euen so, the signe and the promise aforesaid, appertained vnto that time onely in the which extraordinarie gifts had place in the Church of God, and not to vs.

Now to the end that this their Sacrament of Extreme Vnction might be holden in the greter reuerence, they haue found out manie circumstances not mentionned in holy Scripture: as namely, that it shall be made onely by a Bishop: It shall be saluted with bowing of knees, and nine congratulations in this manner, It shall be said thrise, *Aue sanctum Oleum*: and againe it shall be said thrise, *Aue sanctum Chrisma*: and a third time it shall be said thrise, *Aue sanctum Balsamum*: that is to say, *Haile, holy Oyle: Haile, holy Chrisme: Haile, holy Balsome*. No such commandement is contained in the Scriptures of God. In like manner they say, it is onely lawfull for a Priest to apply this oyle: as if in the dayes of the Apostle *Iames* there had bene such sacrificing Priests as are in our dayes. Pope *Innocentius* the first, who liued in the dayes of *Augustine*, permitted not onely Priests, but also common Christians, to comfort themselves and their friends by annointing them with oyle. Also with this oyle, made by a Bishop, exorcised, consecrated, and saluted, as if it were a sensitiue and reasonable creature, the organs of mens senses are to be annointed, such as the eyes, the eares, the nostrils, the lips, the hands, the feet, and the reines. In this point their hearts are over-

cast

Sigebert.
Chron.

cast with darknesse: and they erre not knowing the Scriptures and power of God: For the ground of corruption is in the heart, and not in the senses: and the verie heart of *Eue* Gen. 3. 6. was corrupted with infidelitie and pride, before her eyes, or hands, or mouth did sinne. No man can discourse rightly of sinne, nor of any other thing, except he know the fountaine and wel-spring thereof.

Concerning ancient Fathers, they had no such custome to annoint with oyle the eyes, eares, and the rest of the organs of senses, before mens departure from this life. And whereas they bring forth the testimonie of *Augustine* reckoning Vnction as one of the necessarie consolations to be adhibited to them who are concluding their life; this citation is a yeelding in their cause, and a secret confession, that Extreme Vnction is but the inuention of man. For they cannot be ignorant, that those bookes *De Visitatione Infirmorum*, were not written by *Augustine* Bishop of Hippo, but by another after his death, who set them forth vnder the name of *Augustine*. *August. lib. 2. de visit. infirm.*

Oecumenius, writing vpon the aforesaid place of the Apostle *James*, is shorter in his Commentarie then the Apostle *James* is in his precept or counsell: which thing he could not haue done, if he had thought that an holy Sacrament had bene recommended to the Church, to remaine vnto the end of the world: for he writeth onely, that the Apostles had this custome whilest Christ was conuersant with them in the earth, to annoint sicke persons with oyle, and to restore them to health. *Oecume in Epist. Jac. cap. 5 14.*

The custome of the Romane Church approacheth somewhat nearer to the fashions of the Pagans, and old Heretikes called Gnostici, then to the custome of the Apostles: for the Pagans annointed with oyle the bodies of the dead, as the Poet witnesseth in these words, *Corpusque lauant fruentis, & unguunt*, that is, they wash and annoint the bodie of the dead. And old heretiques annointed the head of the dead with oyle and water, to procure redemption to their soules. *Iren. lib. 1. cap. 18.*

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The Romane Church annointeth not the dead with oyle, but they annoint them who are halfe dead, in whom there is no hope of life and recouerie.

*Chrysost. de
Sacerd. lib. 3.*

Lindanus in all his writings is like vnto an Asiaticke Oratour, fighting rather with the shaft then with the point of the speare: & when he citeth a place of *Chrysostome* to prooue Extreme Vnction to be an ordinary Sacrament in the Church, he proueth nothing: yea, the thing that is not in controuersie betwixt vs and the Papists: for *Chrysostome* affirmeth, that men are more benefited by their teachers then by their parents, in respect their naturall parents haue begotten their bodies, but their pastors haue begotten their soules to God: yea, and their naturall parents haue not supported their bodily infirmities so much as their pastors haue done: for oft times by prayer and annointing them with oyle, they haue procured health to their bodies, as *Saint Iames* witnesseth, which their natural parents were not able to procure. In all this discourse there is not one word which we denie. But this proueth not Extreme Vnction to be a Sacrament of the new Testament, instituted by Christ, to continue vnto the end of the world.

*Similitude.
Matt. 7. 27.*

Of this Popish Sacrament *Lindanus* in his *Panoplia* traiteth in the last roome, as a secure hauen, in the which he will leaue them of his religion reposing and resting themselves. And truly, when I consider the ground whereupon Papists would haue their disciples to leane, and the hauen in which they would haue them to arriue, I am compelled to say, that their ground is sandie ground, and that their hauen is like the hauen of Nauplius, and they are wisest who haue least confidence in such deceitfull refuges: yea, they are wise who with *Ulysses* and *Diomedes* can beware of the stonie rockes of *Enboia*, and set their course another way.

Now the Lord open vnto vs the bosome of his sweet compassions, which is the true Citie of our refuge, in the which our soules may find true securitie and rest. Amen.


THE


 THE XXVI. TREATISE.

Of the Sacrament of Order.

THE ARGUMENT.

I. *The diuerse Orders in the Romane Church, both inferior and superior, wherein they differ, and wherein they agree.* II. *The custome of anointing and shauing all those who are to be admitted.* III. *The fond follie of the Papists in alledging that Christ was of all their seuen Orders.* IIII. *The ceremonies used in admission according to their severall Orders.* V. *Of the Nouelise both of the Sacrament of Order, and of the Romane Hierarchie.*


 He Orders in the Romane Church, are diuided into inferiour and superiour Orders. The inferiour Orders are Doorkeepers, Readers, Exorcistes, and ἀκολουθοί, that is, followers, whom by an new inuented name they call *Ceroferary*, or *Waxe-taper-bearers*. The superiour Orders are sub Deacons, Deacons, and Presbyters. By inferiour Orders mens humility and obedience was tried, & so by degrees they were promoted to superior Orders. But seeing in euerie one of these Orders the outward signes at their entrie are different, and the things signified are different, to wit, diuerse graces of the holy Spirit, increasing according as men by ascending degrees mounted vp to higher honours: what is the cause that all these seuen are counted one Sacrament, and not rather seuen Sacraments? Note.

To all these Orders one thing was common, to wit, all were shauen in the vpper part of their heads, to represent that the glorie of Church-men is to weare a crowne of thornes, and to be partakers of the sufferings of Christ. And the Councell of Triburium, in the twentieth Canon thereof, citeth the same cause of shauing the heads of Cleargie men.

It

*Lindan. Pa.
 nop. l. b. 7.
 cap. 77.*

Ioh. 12. 3.

Apoc. 4. 10.

Iudg. 16. 19.

Dissimil.

Note.

Leuit. 8. 30.

It is true, that men and women of old delighted in haire, as a naturall ornament of their bodies: and *Marie* is commended for this, that she dried the feet of Christ with the haire of her head. And all the glorie of the world, yea and the crownes of immortall glorie should be cast downe at the feet of Christ. Neuerthelesse the fact of *Samson* is reproveable, who suffered his haire to be cut off, and cast at the feet of *Dalila*. And the shauing of the haire of men to be cast at the feet of the Antichrist, and to be a signe of subiection vnto him, that is a thing no lesse reproveable then the fact of *Samson*.

We reade of *Condalus* gouernour of Lycia, vnder *Mausolus* king of Caria, that he gained infinite summes of gold and siluer, for suffering the people of Lycia to weare their haire as an ornament of their bodies, wherein they much delighted. But it is otherwise with the shauelings of the Romane Church, whose expectation of gaine beginneth not vntill their heads be shauen; then they get some benefice, & by ascending degrees their estate is aduanced, vntill they become companions to Princes.

Lindanus, according to his accustomed manner, *επισειδς* *ετ* *γελουσις*, that is to say, serious in trifles, will needs haue this custome of shauing the heads of Churchmen, to be referred vnto the Apostle *Peter*, whose head, saith he, the enemies of the Gospell did shauie before they executed him vnto the death: and this rebuke of Christ, the Church conuerted into the honorable rite of shauing the heads of Church-men, after the similitude of the shauing of *Simon Peters* head.

But if the Romane Church had bene very carefull to haue kept the doctrine of the true faith of Christ in puritie, as it was deliuered by *Simon Peter* and the rest of the Apostles, they had not bene so serious in matters of haire.

A Nother custome in the Romane Church, is to annoint with oyle all them who are admitted to Church Orders. Where haue they learned this custome? from the sonnes of *Aaron*, who were annointed with oyle, and consecrated to the worke of their ministration. May it not iustly be spoken of them, which was spoken of old vnto him who was too loftie

loftie in his vaunting speeches, *ἢ προσθεσὶς ὀψαμίας, ἢ ὑπὸς ὑπο-
νιμᾶτος*: that is to say, *Either increase your strength, or diminish
your loftinesse*: euen so I say to the Chaplens of the Romane
Church, That they should either be liker vnto Christ, (who
was a Priest according to the order of *Melchisedek*) or else Heb. 7. 5.
they should bragge lesse of the ceremonies of the Leuiticall
Law, seeing that the Priesthood of *Melchisedek* is far diffe-
rent from the Priesthood of *Aaron*.

To grace this Sacrament of Order, all the seuen Orders
aforesaid are attributed vnto Christ himselfe: He was a Doore
keeper (say they) when he cast the buyers and sellers out Ioh. 2. 15.
of the Temple: He was a Reader, when he read the place of
Isaias in the Synagogue of Nazareth, saying, *The Spirit of the* Luk. 4. 17.
Lord is vpon me, &c. He did the office of an Exorcist, when he
cured a man possessed with a diuell: He practised the office *Ibid. 33.*
of Acoluthus, when he said, *He who followeth me, shall not* Ioh. 8. 12.
walke in darknesse, but shall haue the light of life: The office of a
sub-Deacon, when he washed his disciples feete: The office Ioh. 13. 4.
of a Deacon, when he distributed bread and wine to his dis-
ciples: And finally, he executed his Priestly office, when he
offered himselfe vpon the Crosse, a sacrifice for our sinnes. Mat. 26. 26.
Who can be so babish ignorant, but he may vnderstand, that
Christ in working sauing miracles, declared himselfe the
promised Messias and Sauour? In reforming the abuses of
the Temple, he declared himselfe to be both King and Priest,
to whom reformation of abuses in the Church belongeth.
In reading holy Scripture, and opening the sence and mea-
ning thereof to the people, he declared himselfe to be the
great Prophet whom God promised to send into the world. Deut 18. 15.
And when Christ saith, *He who followeth me shall not walke in
darknesse, &c.* these words do import, that we who follow
Christ, are *ακολουθοι*, followers, but not that Christ himselfe is
ακολουθος, a follower. Who could once imagine, that the hearts
of men could be ouercast with such horrible darknesse, as to
attribute to the Lord of the house of God, the basest roome Note.
in all the house, and to make a Doore-keeper of him for a
time?

*The ceremonies
vsed.*

NOW the ceremonies which are vsed in the consecration of them who are admitted to inferiour Orders are these: The Doore-keepers are admitted with the signe of deliue- ring the keyes of the Church doore vnto them. The Readers, by deliueing vnto them the holy Bible. The Exorcists, by de- liueing vnto them certaine formes of adiuration of persons possessed with diuels, or transported with madnesse. And *ακολουθοι*, by deliueing vnto them tapers of waxe, with a litle water pot. Are these elements instituted by God? and hath God annexed vnto Keyes, Bookes, Adiurations, & Tapers of waxe, a promise of spirituall grace? If these two things can- not be proued by holy Scripture, then no Sacrament can be acknowledged in these Orders: especially since the admini- stration of these offices is committed to boyes, to ignorant fellowes, and to men who haue no extraordinarie gift of ca- sting out of diuels, as the Exorcists of the Primitiue Church had of old.

Note.

The like I speake of superiour Orders. The signes and ce- remonies which are vsed in admitting of Presbyters, (whom now they call Priests) are the presenting vnto them a platter, in the which consecrated hosts are contained, to declare, that they are called to stand at the Altar, to consecrate the ele- ments, and to offer vp the bodie and bloud of Christ, as a propitiatorie sacrifice to the Father. How blasphemous this opinion is, I haue already declared in the Treatise of the Sa- crifice of the Masse; but for the present this I say, That if the ancient ceremonie of imposition of hands had bene kept in admission of Presbyters, yet it could not haue bene called a Sacrament of the new Testament, because a Sacrament is a visible signe of the inuisible grace of God, and belonging to all them to whom the covenant of God belongeth. Onely this obserued, that euery Sacrament must be applyed in its owne time, as God hath ordained.

The ceremonie of breathing vpon them who are admit- ted Priests, and vsing Christs words, is a preposterous coun- terfeiting of Christ, whom we ought to follow in such things as he hath set downe to to be followed: but not to presume to

to do all things which he did for demonstration of his diuine power.

The Deacons in the Romane Church are ordained by a Bishop, who clotheth them with their Stoles, and their Oratoria, vpon their left shoulders, and putteth into their hands the Booke of the Gospell, whereof they should be Preachers. Their office is to attend vpon the Presbyters when they minister the Sacraments, to lay the hosts vpon the Altar, to prepare and to cover the Lords Table, to carrie the Crosse, and to preach, and sing, the Gospell and the Epistle to the people. In the ordination of Deacons, there is neither a regard of the first institution of Deacons appointed by Christs Apostles, neither is there any similitude or resemblance of a Sacrament therein. Act. 6.3.

The office of a sub-Deacon is not mentioned in holy Scripture, and their seruice in carrying the Challice, and the Pax, and the pot with water to wash the hands of them who minister at the Altar, and the towell: they are such a masse of fruitolous toyes, inuented by the braine of man, that I will leaue off to speake any further of them, remembering alwayes this ancient saying, That which Scripture hath not commanded, may be as easily reiected, as it may be obtruded. Note.

NOW seeing I haue remembred in all my preceeding Treatises to speake of Antiquitie, I shall not ouerpasse with silence this point in this Treatise also.

Albeit the Hierarchie of the Romane Church were found to be ancient, yet it sufficeth for this Treatise to declare, that of old these Orders were not called a Sacrament. And there is no ancient Writer, whom I haue read, who reckoneth Church Orders in the number of Sacraments. As for the words of *Cyprian* and Pope *Leo*, cited by *Lindanius*, they are not worthie of refutation, because in a generall signification many things may be called Sacraments. But to call Order a Sacrament in a strict signification, it is a new inuention, found out by the Scholasticall Doctors, who behoued to be serious in some thing after they had lost the substance of Religion. The noueltie of this their Sacrament.

Euseb. hist. lib.
6. cap. 43.

But I will set forward and declare, that the Hierarchie it selfe is not so ancient as they affirme it to be. It is true, that about the yeare of our Lord 250. *Cornelius* Bishop of Rome, abhorring the arrogancie of *Novatus*, describeth the Hierarchie of the Romane Church, in the which there was one Bishop, fortie and sixe Presbyters, seuen Deacons, and seuen sub-Deacons, fortie and two Acoluthi: of Exorcists, Readers, and Janitors fiftie and two: of widowes and afflicted people, aboue a thousand and five hundred persons, who were all sustained by the liberalitie and goodnesse of God in the Romane Church. Hereby it appeareth, that besides offices instituted by the Apostles to continue ordinarily in the Church, other offices crept in (into the Church) by humane institution, hauing no such warrant as Elders and Deacons had. And after the time of the promotion of the Bishop of Rome to the honour of the Vniuersall Bishop, the number of Church offices increased, and to Presbyters were added Arch-priests. And *Lindanius* lamenteth that other inferiour offices, which were inuented by men, had ceased in the Church, such as Fosfores, Syngeli, Copiata. When the liberalitie of the people bestowed superfluitie of riches vpon the Church, then new offices behooued to be found out, to the end that all which was bestowed might seeme too little, because many Church offices were to be sustained. The pro-uerbe spoken of old women, *γυνή φυσικὴ δατανηρόν*, that is, *A woman is naturally sumptuous*: might now be iustly transferred to the Church Hierarchie, that it was a sumptuous and costly thing.

About the yeare of our Lord 308. and vnder the reigne of *Dioclesian*, a constitution is attributed to *Caius* Bishop of Rome, that men should be promoted to superiour Orders, by degrees ascending from inferiour Orders. And all the fore-mentioned Orders are reckoned in that Decretall of *Caius*, to wit, Ostiarius, Lector, Exorcista, Acoluthus, Sub-diaconus, Diaconus, Presbyter, and Episcopus. But the Epistle of *Leo* the fourth, written to the Bishops of Brittanie, derogateth credite to all the decretall Epistles
written

written before the dayes of Pope *Siricius*, except onely to the decretall Epistles of Pope *Syluester*: so that arguments taken from decretall Epistles preceeding the 384. yeare of our Lord, haue the lesse credite amongst vs, because they cannot obtaine credit at the hands of their owne Popes.

But seeing nothing is to be called ancient, which hath not flowed from the mouth of Christ and his Apostles, lest they should seeme to be discountenanced in this point, they cite the booke of the Canons of the Apostles, to proue that the degrees aforesaid were Apostolicke constitutions. This booke is not onely supposititious, but also most impertinently cited by Papists, because in the Councell of *Concil. Trid. de sac. ord. cap. 2.* Trent Anathema is pronounced against them who acknowledge not all their Orders, both superiour and inferiour. But the booke of the Canons of the Apostles acknowledgeth onely five Orders: namely, Bishops, Presbyters, Deacons, Readers, and Psalmists, or Chantors: but no mention is made of Exorcists and Sub-deacons: therefore it were good for them either to brag lesse of Antiquitie, or to proue better that their Hierarchie is ancient.

Ambrose reckoneth five Orders, to wit, Bishops, Presbyters, Deacons, Readers, and Exorcists, making no mention of Sub-deacons and Acoluthi. The Canonists reckon nine Orders, adding to the seuen aboue mentioned Bishops and Psalmists. *Ambros. in cap. 4. ad Epist.*

This diuersitie of opinions concerning Church Orders, declareth two things. First, that of old there was no Sacrament of Orders. Secondly, that there was no settled opinion in the Church about Orders, but one Church vsed one forme, and another Church another forme, as is customably obserued in things indifferent: insomuch that when it was thought expedient that all household seruants in Bishops houses should be Clergie-men, then the number of Church offices were multiplied, according to the number of Oecumenicke offices accustomed to be in Noble mens *Cyprian Lib. 3. Epist. 22.* houses.

Similitude.

houses. Would God that in matters of faith, of manners, and Church discipline, men had fixed the eyes of their minds as attentiuely vpon the written word of God as Ship-men do vpon their compasse, then had there bene lesse wandering, and lesse disputation, and lesse diuersitie of opinions. The Lord worke this in his owne time, to whom be all honour, praise, and glorie, for euer and euer world without end. Amen.

THE





 THE XXVII. TREATISE.

Of the Sacrament of Matrimonie.

THE ARGUMENT.

I. *Why the Romane Church maketh Marriage a Sacrament, and yet withholdeth their Clergie from it.* II. *Their damnable decrees concerning Marriage.* III. *In what respect the Apostle calleth Marriage a myserie.* IIII. *Wherein the Romane Church agreeth with vs about Marriage.* V. *A confutation of their wicked decrees touching Marriage.*


 N the Treatise of the Sacrament of Matrimonie, the inconstancie, obliuion, contradiction, and head-strong insolencie of the Romane Church, maketh me vncertaine where to begin. For who could once imagine, that they, Note. who call marriage a worke of the flesh, and an estate of liuing vncompetent to them who are called to holy Orders, (forgetting what they had spoken) would make of it an holy Sacrament? as if the Ministers of God should be debarred from the holy Sacraments of God. If they say, that they debarre men in spirituall offices onely from copulation with women: yet in this they debarre them from the Sacrament, forasmuch as they debarre them from the externall signe, whereby the spirituall grace is represented. Can any man be partaker of Baptisme, and not washed in water? Or can any man be partaker of the Lords Supper, and not be permitted to eate and drinke at the holy Table? And how is a man admitted to the Sacrament of Matrimonie, and debarred from copulation, which they themselues grant to be the externall signe of the Sacrament.

But let vs marke the fraudulent dealing of the Romane Church, who hath made Marriage to be a Sacrament, albeit

Note.

all the members of their Hierarchie haue forsaken it: yet this they gaine, that Marriage being counted an holy Sacrament, they haue drawne the triall of all Matrimoniall causes vnder their iudicature. This being done, and their authoritie being settled, they tooke boldnesse to make lawes, both impious against God, and iniurious to men: as namely, That Marriage, bound vp betwixt yong persons, without consent of parents, should be firme and stable: That amongst kinsfolke it should not be lawfull to marrie within the seuen degree: and those y were already married within these degrees, should be separated againe: That they who are spirituall brethren and sisters by the the Sacrament of Baptisme and Confirmation, shall not haue leaue to marrie one another: And finally, that the Church may dispense with the degrees of consanguinitie, forbidden in the eighteenth Chapter of Leuiticus, and find out moe degrees letting Marriage to be bound vp.

Eph. 5. 32.

The Apostle *Paul*, when he calleth Marriage a great mysterie, he is speaking concerning Christ, and concerning his Church: and indeed it is a mysterie vnspeakeable, whether we consider the beginning, or the progresse, of the consummation of this Marriage. It is begun in earth, and perfected in heauen: and the loue of Christ and his Church, is vnspeakeable. For euen the Spouse of Christ, albeit she be infirme and weake in the earth, yet her heart is so inflamed with the loue of her husband, that she forgetteth all things, and remembereth him: she counteth all things to be dung in comparison of him: one sight of his reconciled face is dearer to her then all the treasures of the world: His name is like a sweet oyntment powred out, and delighting her soule with the sweet smell of saluation. And if the loue of the Church towards Christ be vnspeakeable, who can comprehend the length, breadth, and deepnesse of the loue of Christ towards his Church, who hath purged her from all spot of sinne in the world, and prepared a glorious mansion for her in his Fathers house, that is, in heauen? But this is not spoken of the Marriage of mortall men with their wiues.

Cant. 1. 2.

Eph. 3. 18.

It is true, that the Apostle *Paul* in that same place setteth
downe

downe some similitude betwixt corporall Marriage and the spirituall Marriage betwixt Christ and his Church: but that is not enough to furnish out an ordinarie Sacrament in the Church of God, for then should there be infinit Sacraments.

For the kingdome of God is compared to a man who soweth good seed in his field; it is compared to leuen, and to a treasure that is hidden in the field, and to a drawne net, and to a graine of mustard seed: yet all these things are not Sacraments in the Church. Mat. 13. 3. 31. 33. 44. 47.

Yea, and in the Marriage of *Adam* and *Eue*, we see a certaine similitude of the spirituall Marriage betwixt Christ and his Church: for *Adam* loued the woman, which was flesh of his flesh and bone of his bones, and in whom he saw his owne similitude: so Christ in like manner by feeding vs with his owne bodie and bloud, maketh vs flesh of his owne flesh, and bone of his owne bones; and moreouer he marketh vs with his owne similitude, to assure vs that he loueth vs whom he hath so marked. In like manner a matrimoniall band is more strict then other bands: for other bands, like as they are bound vp with consent of parties, so in like manner they may be dissolued and vndone with consent of parties, but the band of Marriage cannot be vndone, except by death or fornication. But the coniunction betwixt Christ and his Church cannot be vndone by death it selfe. Gen. 2. 23. Diffimil. Rom. 8. 38.

As concerning spirituall whoredome; the true Church, which consisteth of a number whom God hath elected, called, iustified, sanctified, and whom he intendeth to glorifie; these I say the Lord in mercie preferueth from spirituall whoredome, and apostacie from the knowne truth.

And like as a chaste woman delighteth in her husband, whether he be present with her or absent from her: if he be present, she delighteth to conferre with him: if he be absent, she delighteth to talke of him, to reade his letters, to behold the tokens of his fauor towards her, and finally in the secret parlour of her heart to meditate of his goodnesse towards her. Euen so the Church is rauished with an vnspcakable delight of her husband Iesus Christ: he is spiritually present, and by holy

*Basil. Mag. de
vera virg.
Similitude.*

holy prayers she talketh with him night and day : he is corporally absent, therefore she delighteth to talke of his loue and goodnesse towards her, and to reade the bookes of holy Scripture, wherein his good will towards her is clearly manifested, and in the seeret chamber of her heart continually to meditate of his second blessed appearance.

In nothing doth the Romane Church agree better with vs for a time, then in magnifying Marriage as an honourable band instituted by God in Paradise, and hauing a type and similitude of the loue of Christ towards his Church : and therefore they make it an holy Sacrament in the Church, which no man euer did before the dayes of Pope *Gregorie*. But when they perceiued that this was not consented vnto, that Marriage should be accounted one of the ordinarie Sacraments in the Church, especially the whole Hierarchie of the Romane Church disclaiming it, and the East Church in a generall Councell disallowing prohibition of Marriage to men in spirituall offices; the Romane Church tooke offence at euerie thing which was repugnant to their opinion. They could neither abide them who denied that Marriage was a Sacrament, nor yet them who gaue libertie to Church-men to marrie, and so being irritated on all sides, they began to speake euill of Marriage, as a worke of the flesh, and an estate vncompetent to men in spirituall offices.

Note.

Similitude.

Is not the Romane Church in this point like vnto the riuer Euphrates, which flowing from the mountaines of Armenia, setteth its course Westward vntill it meet with the skirts of mount Taurus : and then when the course of it is hindered, it goeth a contrarie way, running directly Eastward, vntill it be mixed with the riuer Tygris; euen so the Romane Church, which could neuer abide to be controlled, tooke occasion to speake vnreuerently of Marriage, because their opinions were not receiued in the Church without contradiction.

Now seeing the cause is evidently knowne, for which they were so serious to draw Matrimonie into their Sacraments, namely that matrimoniall causes might be found spirituall causes, and might be iudged by spirituall Iudges, let

vs

vs consider what constitutions they made in matiers of Matrimonie, without any warrant or regard of Scripture: inso-much that their despising of Scripture maketh a number of their constitutions so contemptible, that they are not worthy of an answer: and namely when they say, that the Church hath power to dispense with the degrees of consanguinitie forbidden in the eighteenth chapter of Leuiticus, & to appoint moe degrees hindering the binding vp of Marriage, then are contained in that Chapter of Leuiticus, what answer should be giuen to such apostats from the truth of God? They make so great account of the Canons of their Councils, that they accurse all them who dare contradict any of them: and on the other part, they make so light account of holy canonicall Scripture, that euen when they adde to the Scriptures of God, or diminish any thing from them, they are vnworthie either to be heard or regarded. *Henrie* the eight King of England, when he sought resolution in this question at the most part of the Vniuersities of Europe, if it were lawfull for the Bishop of Rome, or for a Councell, to dispense with the degrees of consanguinitie forbidden in the aforesaid Chapter of Leuiticus, he receiued a negatiue answer, that it was not lawfull so to do.

*Concil. Trid.
de Matrimon.
Com. 3.*

The prohibition of Marriage in moe degrees of affinitie and consanguinitie then are contained in the eighteenth Chapter of Leuiticus, is a wicked inuention, to make the Law of God of none effect. For like as *Cyrus* when he caused many chanelles to be made whereinto the water of the river Gyndes should be deriued, what intention had he, but to drie vp the riuer Gyndes, and to make it emptie of water, that yong boyes, and girles might not be afraid to wade thorow it? Euen so, prohibitiue degrees added to the Law of God, tended to none other purpose, but to vndo, and make of none effect the blessed Law of God. And this appeareth the more manifestly, because in that same Canon wherein they claime libertie to adde moe degrees of prohibition of Marriage to the degrees forbidden in Liuiticus, they claime also a libertie to dispense with the degrees forbidden by God.

Similitude.

But

*Epiph. cont.
haves.*

But God confoundeth the counsels of men which are opposite to his diuine institution, and turneth them all to follie. And the prohibition of Marriage vnto the seventh degree was abridged in the Councell of Lateran, anno 1215. and reduced to the fourth degree of consanguinitie. So men who would correct the ordinances of God, they are like the serpent (whereof *Epiphanius* writeth) which for hunger is compelled to gnaw his owne taile, and to procure his owne death.

Moreouer, the prohibition of Marriage with spirituall sisters, that is, with them to whom they haue bene witnesses in the Sacrament of Baptisme and Confirmation, is a constitution neither countenanced by Scripture, nor knowne to Antiquitie, but onely leaning vpon the authoritie of the Romane Church: and therefore the people and nations in our time, who acknowledge Christ to be the onely Lawgiuer in his owne Church, do account this Antichristian law as the ashes that are cast to the dunghill.

*Conc. Trid.
can. 7.*

*1. Cor. 7. 10.
11.*

*Obiection.
Answer.*

Rom. 7. 2. 3.

Mat. 5. 32.

Their constitution concerning diuorcements, that it is not lawfull for the innocent partie to marrie so long as the other partie is aliue, with whom he was once married, is partly conceiued vpon wrong interpretation of Scripture, and partly vpon the opinion of ancient Fathers, who misconceiuing the right meaning of holy Scripture, haue giuen to others occasion of stumbling and erring. It is true that the Apostle *Paul* saith, *Let not the wife depart from her husband: but if she depart, les her remaine unmarried, or be reconciled vnto her husband, and let not the husband put away his wife.* In this place the Apostle speaketh of such alienation of minds as falleth out betwixt man and woman, and separateth their dwelling together for a time, but he speaketh not of diuorcements iustly made for fornication. For as death cutteth in sunder the bands of matrimonie, and giueth libertie to the liuing partie to marrie in the Lord, euen so fornication cutteth in sunder the matrimoniall band, and giueth libertie to the innocent partie to marrie in the Lord.

The bills of diuorcement giuen to honest women in the
old

old Testament, after the receiuing whereof they married other husbands, this custome they say is no sufficient ground Deut. 24.4. to proue that the innocent partie may marrie after diuorcement: for such diuorcements were rather tollerated for the hardnesse of the Iewes hearts, then commanded or allowed: and because they were made without any triall of fornication, they are condemned by Christ as occasions of adulteries. Math. 19.9. But the exception that Christ maketh in expresse words of fornication, declareth that the diuorcement made for fornication is a lawfull diuorcement, and consequently giueth libertie to the innocent partie to marrie, as death coming betweene, giueth libertie to the partie liuing to marrie.

The opinion of *Augustine* concerning the exception of fornication made by Christ in the question of diuorcement, hath so blinded the eyes of *Lindanus* and many other of the Romane Church, that they suppose the meaning of the words of Christ is this: That a man who putteth away his wife for fornication and marieth another, he sinneth not so grieuously, as he who putteth away his wife vngriued with any such transgression on her part: alwayes both the one and the other sinneth (saith he) if they marrie another during the life-time of the first. But with *Augustines* fauour, exclusive words such as *παρεκτος* is, cannot be expounded by *Magis* and *Minus*: but the meaning of Christs words is euident, that except fornication cut the matrimoniall band, the husband should not put away his wife, and he who marieth a woman which is not diuorced for whoredome, committeth adulterie. Math. 19.9. Aug. 1. 7. De m. in mente. lib. 1. cap. 14.

To conclude this Treatise, let no man be moued by the honour which the Romane Church seemeth to giue vnto Marriage, when they call it an holy Sacrament, neither be much troubled when they speake vnreuerently thereof; for in the courts of *Caiaphas* and *Pontius Pilat* Christ was scornfully honoured, and seriously mocked and buffeted: even so when the Romane Church speaketh honourably of Marriage, they are onely sporting and delighting themselves with Similitude. Mar. 25.29.

with conceits and discourses: but when they abhorre Marriage, and speake vnreuerently of it, then they speake seriously and from their heart. But the Lord in his owne time will stop the mouthes of them who teach a doctrine of diuels, from whose deceitfull doctrine the Lord make his Church free: to whom be all praise, power and dominion, both now and euermore.

Amen.

THE



THE XXVIII. TREATISE.

Of Opus Operatum, or the worke wrought.

THE ARGUMENT.

I. *Wherein the Sacraments of the old Testament differ from the Sacraments of the new Testament, according to the opinion of the Papiſts.* II. *A neceſſarie aduertifement to all Chriſtians.* III. *A cleare demonstration of the Noueltie of Poperie in this point.* IIII. *Wherein this their doctrine is diuelliſh.* V. *Two caueats to be obſerued in the matter of the Sacraments.* VI. *Wherein the promiſe agreeth with the element in the Sacrament.* VII. *The fondneſſe of the booke entituled Chronica Chronicorum.* VIII. *For what uſe the Lord appointed the Sacraments, and what they are.*



Nothing can be ſubioyned more conueniently to the Treatiſes of Popiſh Sacraments, added to the Sacraments of Baptiſme and the Lords Supper, then the Treatiſe of *Opus Operatum*. For in this point they diſtinguiſh the Sacraments of the old and new Teſtament; that they ſay, the Sacraments of the old Teſtament conferred grace *ex opere operante*, by the worke working, but the Sacraments of the new Teſtament *ex opere operato*, by the worke wrought. Yea and Satan is ſo deſirous to draw downe our hearts with the cords of vanitie to a confidence in outward things, that he is not content to draw mens minds from the thing ſignified to the externall ſigne, but alſo among externall and outward ſignes, he would haue vs to reſpoſe chiefly vpon the beſt of them, and to account the ſacrifice holier then the altar which ſanctifieth the ſacrifice, and the gold holier then the Temple which ſanctifieth the gold. Math. 23. 18.
17. 18.

In

Ier. 7. 8.

In this Treatise let vs take timely warning to beware of that doctrine which draweth the heart downeward and not vpward, and to haue a confidence in things called in Scripture vaine things, when they are separated from the spirituall seruice wherein they are appointed by God to leade vs.

Mark. 16. 16.

Ier. 7. 4.

Prou. 23. 32.

This is a cleare demonstration of the noueltie of Popish doctrine: for they haue receiued no such instruction out of the mouth of Christ and his holy Apostles; for Christ requireth faith of them who were of perfect age, and were to be baptized, saying, *He who belieueth and is baptized, shall be saved.* If the Sacrament of Baptisme conferre grace *ex opere operato*, by the worke wrought, what necessitie is there, that he who is baptized should be furnished with faith before his baptisme? Nothing can be more opposite vnto the doctrine of the Prophets of old, then the doctrine of *Opus operatum*; for they foreseeing that foolish people were too much addicted to outward things, saying, *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord*: the Prophet *Jeremie* calleth these outward things vaine things, and forbiddeth the people of the Iewes to haue a confidence in vaine things. This I grant is spoken comparatiuely, not to derogate credit from externall things instituted by God, for they haue their owne vse: but to extoll the great dignitie of spirituall worship, consisting in true faith and repentance, in comparison whereof outward exercises are like vnto vanitie and nothing. But the Romane Church on the other part, by magnifying so highly the externall seruice of God, and the outward Sacraments, as if by them grace were conferred *ex opere operato*, by the worke wrought, what is this but a turning vpside downe of the doctrine of the Prophets and Apostles, and a drawing of the hearts of men downeward, which the Prophets by the inuisible cords of the loue of God endeavour to draw vpward? *Salomon* doth forbid men to delight in wine, when it presenteth a pleasant colour to the eye, and a delectable tast to the mouth: for in the end it will bite like a Serpent. What doth it auaille vs, that Papists present vnto vs a shew of perfect righteousnesse, by the externall participation

tion of the Sacraments, when as in the meane time they are drawing downe our hearts from the confidence in God, to a reposing vpon outward things, which are vanitie in comparison of faith and repentance.

This doctrine in my opinion is altogether diabolicall, for as much as by it things are separated which God hath linked together. God hath linked together a promise and a Sacrament: and they to whom the promise belongeth, no doubt but the Sacrament sealeth vp in their hearts the assurance of the grace of God: but to separate the Sacrament from the promise, as if the Sacrament were able to conferre grace, whether the promise be beleueed or not, it is a diuellish inuention. So did Satan, that old deceitfull Serpent, separate the eating of the forbidden fruite from the word of God (promising life to them against whom the word of God threatned death.) And whosoever separateth the word of promise from the outward Sacrament, sending vs to the outward barke onely, and not to that celestiall promise, which is as a quickning Spirit to giue life vnto the Sacrament, he walketh without doubt in the footsteps of Satan.

Augustine wisheth that in the matter of the Sacraments two caueats should be obserued: one, that we be not too much addicted to the outward Sacrament: another, that we imagine not that the outward Sacrament is instituted by Christ in vaine: for he saith, *Si carnaliter accipis, spirituale esse non desinit, sed tibi non est*: that is, *If thou receiue it carnally, it ceaseth not to be spirituall, but it is not so to thee.* And againe he saith, *Vt signa pro rebus significatis accipere, seruilis infirmitatis est*: it is a seruile infirmitie to take the signes for the things signified: euen so to interpret that signes are appointed in vaine, it is an euill wandring error.

Note.

Gen. 3. 4.

Two caueats to be obserued in the matter of the Sacraments.

Aug. homil. in Ioan. 26.

Aug. de doct. Christ. lib. 3. cap. 9.

The foolish opinion of *Opus operatum*, like as it transferreth the heart of man from the promise of God to the outward element, so likewise it transferreth the heart of man from the author of the Sacraments, to the minister and instrument of their administration, expressely contrarie to the do-

Opus operatum draweth mans heart from the author of the Sacrament.

Ioh. 1. 33.

Simil.

Note.

Basil. Mag.
exhort. ad bap-
tismum.
Eccles. 3. 2.

Note

Rom. 6. 18.

Arise of holy Scripture, and of ancient Fathers. For in Scripture *John Baptist* informed the people rather to magnifie Christ who was the author of Baptisme, and could purge them in their inner man with the holy Ghost and with fire, then to magnifie himselfe, who was onely a seruant and an administrator of the outward element of water. And *Basilius Magnus* by the most fit similitudes of a golden and brasen signet, declareth that the kings letters haue a like authoritie whether they be signed with his golden or brasen seale: euen so the holy Sacrament of Christ hath a like authoritie, whether it be administred by a Bishop, or by a man of a meaner estate. Now let this one point be deeply rooted in our hearts, that the Sacrament receiueth power from the author, and not from the instrument and administrator thereof: and that the promise of God is of greater force then the outward element, and then the conceit of *Opus operatum* will vanish.

Let vs behold the Sacrament of our initiation, Baptisme, which is also called the Sacrament of our regeneration. After what manner of way are we begotten to be the children of God? *Basilius Magnus* in his exhortation to Baptisme, declareth, that when *Salomon* was writing of naturall and corporall generation, he put death after life, and said, *There is a time to liue, and a time to dye.* But if he had bene writing of spirituall generation, he would haue inuerted this order, and would haue said, there is a time to dye, and a time to liue; because we must first dye to sinne, before we can liue to righteousness. Now in this worke of slaying the power of sinne, which is naturally inherent in vs, what can the externall element, or the minister of Baptisme worke in this action? When we perceiue their weaknesse, we are compelled to looke vp vnto Christ the author of the Sacrament, and to the word of Gods everlasting promise, wherein there is no weaknesse, but a mightie power to performe all which he hath promised, if we can beleue. Therefore let vs leane vpon the staffe which is able to hold vs vp, and not vpon the rotten staffe of *Opus operatum*, which can giue no grace to them who do leane thereupon.

True

True indeed it is, that albeit there be infinite difference betwixt the author and the minister of the Sacrament, yet the promise contained in the Sacrament and the externall element haue some nearer proportion. For like as the externall element offereth Christ to him who is baptized, as a fountaine wherein his finnes may be purged, euen so the promise of God doth no more, but offereth Christ in baptisme as a fountaine in whom we may be purged from sinne. And it is true also that infidelitie is like vnto the stopple that closeth the mouth of a vessell, so that no precious liquor can be receiued, whether it be offered by the Word or by the Sacrament. But this remember, that like as the dissimilitude betweene the promise and the Sacrament, argues the foolishnesse of the opinion of *Opus operatum*, euen so the similitude that is betweene them doth more mightily argue the fondnesse of the aforesaid opinion. For albeit both the promise of God, and the Sacrament instituted by Christ, at one time offer Christ, and in him remission of finnes to a sinner, yet if his heart be locked vp in infidelitie, he receiueth no benefit, neither by the promise nor by the Sacrament: to what vse then serueth *Opus Operatum*?

*Wherein the
promise agree-
eth with the
element in the
Sacrament.
Similitude.*

Is it not now time that we should looke vp vnto the Lord Iesus, the author and finisher of our faith, who can not onely offer himselfe vnto vs, but also can worke faith in our hearts, whereby the offering of grace shall not be ineffectuall toward vs? If any man (saith *Basilus Magnus*) would offer to make vs yong, lustie, and strong men, at that time when we were bowed downe by age and infirmitie almost to the graue, would we not bestow money vpon him, and account our selues infinitely indebted to his kindnesse? But so it is, Christ in his holy Sacrament offereth this kindnesse to vs, to renew vs according to his owne similitude; therefore let vs fasten our eyes vpon him, who is the onely efficient worker of all things promised in the Sacrament, and let not our eyes be bowed downe to externall elements, which Christ hath no need to vse, but so farre forth as it pleaseth his Maiestie to accommodate himselfe to our weaknesse.

Similitude.

Gen. 3.

The fondnesse
of *Chronica
Chronicorum.*
Note.

Herod. lib. 1.
Cleio.

Exod. 12. 23.

Heb. 11. 28.

But now to deduce this question from an higher beginning, if euer there had bene great vertue in the externall signe separated from the author of it, and promise annexed vnto it, it might haue bene in Paradise, and in the estate of mans innocencie; but at that same time, separate from the tree of life the power of God & the promise annexed to it, & there was no power in the tree of life to confer immortallitie to *Adam*, because it was but a corruptible tree it selfe, in token whereof it is now not to be found, as old trees that are dead, and new trees flourishing in their place. As concerning the foolish booke vulgarly called *Chronica chronicorum*, wherein Paradise is separated *ab hoc orbe habitabili*, that is, from this inhabited world; and so he would make Paradise, and all the trees thereof to be extant, and not to be overthrowne: of the deluge of his lying writings I make no account. He is so childish in Cosmographie, that when he is describing the foure riuers of Paradise, he seemeth rather to be dreaming then awaking: yea he knoweth not in what sence *Herodotus* writeth, that *Euphrates influit in mare rubrum*, That *Euphrates faileth into the red sea*, which is a thing knowne to children who haue a litle profited at schoole.

In the old Testament the blood of the Paschall Lambe seemed to haue had a force to defend the Iewes from the sword of the destroying Angell: but when Scripture is conferred with Scripture, it is euidently knowne, that this was a worke of faith. So that two things are manifestly extolled aboue the blood of the Lambe, to wit, the promise of God, promising safetie to those who contained themselves within the posts and doores sprinkled with blood; and likewise the faith of the people beleeuing the promise of God. What madnesse is it then to forget God the author of preservation; his promise, the meane whereby it is offered; and faith, the meane of receiuing the promise, and to fixe our eyes onely vpon the blood?

Concerning the Sacraments of the new Testament (seeing our disputation is of them) let vs vnderstand that like as in the workes of Gods creation, he neuer made a creature where-

whereunto he imparted his owne glorie; euen so in ordaining Sacraments, he appointed them to leade vs to the knowledge of the goodnesse and mercie of our God, but not to leade vs from our God, and to rest in the creature, and in the Sacrament, as if from them all good did discend and flow to mortall men.

The holy Sacrament is not in all points like vnto the ladder that *Iacob* saw in an heuently vision, whereupon the Angels of Gen. 28, 12. God ascended and descended. *Iacob* had no lesse comfort in the descending of the Angels, then he had in the ascending: *Diffimil.* for it was alike comfortable to him, that the Angles of God guarded him in his going out, and in returning home. But it is not so in the Sacraments; for if we be led vpward, from the element to the word of promise, and from the word of promise to the author of it, then we find a solid ground whereupon to repose, as the Apostle witnesseth to the Ephesians: *Eph. 5. 26.* For it is not water in Baptisme that sanctifieth vs, but Christ the author of Baptisme, according to the promise of his word: but if we go downeward, and repose our confidence vpon the externall element, we are spoiled of comfort. Holy Scripture *What the Sacraments are* likewise teacheth vs, that Sacraments, both of the old and new Testament, are seales of the Couenant of God. Let vs then consider what kind of couenant is sealed vp by Sacraments. The Apostle declareth, that it is a couenant wherein there is a mutual agreement betweene God and vs. God promiseth grace, and we promise obedience of faith to God; Such a couenant as this is sealed vp by the Sacraments of the old and new Testament. The words of the Apostle are these, *Gal. 5. 3.* I testifie to euerie man who is circumcised, that he is a debter to keepe the whole Law. Now whereas three things should be considered, to wit, Gods part, who offereth grace freely; and our part, who offer our obedience willingly; and the Sacrament instituted by God, to make vs mindfull of our promise: it is a foolish thing, by a fond conceit of *Opus operatum*, to draw mens hearts from the consideration of three weightie things, to the consideration of one of them onely, and that one which of all the three is of least importance. For the promise

Note.

Luke 9. 53.

Luke 8. 37.

Note.

mise of God in the wildernesse was auailable without the Sacrament (it neither being contemned nor neglected:) but the Sacrament without the promise is of no effect. In the Historie of the Gospell we finde manie sorts of people who reiected Christ, & would not receiue him within their ports, because his face was set towards Ierusalem, others receiued him within their coasts, such as the Gadarens, but within short time againe desired him to remoue out of their bounds. Now tel me what were the Gadarens better then the Samaritans? the Samaritan Cities would not receiue Christ, the Gadarens receiued him, but incontinent excluded him againe. The vnbeleeuing Iewes and Mahometans are like vnto the Cities of the Samaritans: for they reiect both Christ & his blessed Sacraments. But the Papists are like vnto the Gadarens, they will welcome Christ for a while, but in the end will bid him goodnight: his Sacraments are enough to them, for they can conferre vnto them grace *ex opere operato*. God is not like vnto man, for he knoweth when he is reiect- ed: and if we prefer his owne Sacrament before him, we bid him depart out of our coasts.

Matt. 15. 27.

Exod. 19. 21.

Exod. 24. 1. 2.

This I haue not written as though I wished any person to esteeme light of the seales of the Couenant of God: God forbid. I know we are not worthy of the crummes of the Lords table, and of the least of his mercies: but onely to exhort vs to be wise, and not to repose vpon Sacraments onely, as though the Lord had infused all his grace into them, and nothing more were to be looked after. For we ought to looke about vs, and consider circumspectly what we were, what we are, and what we shall be: to the end that we may be humbled by the first sight, we may be thankfull with the second sight, and we may be delighted with the hope of the third sight. In these three considerations we are like vnto three rankes of the Iewes, when the Law was giuen out of mount Sinai, the people was not suffered to touch the mountaine, but *Moses* was called to come vp vnto the mountaine, where he talked familiarly with God, and his

his face shined with the splendor of celestiall light. We haue bene like vnto the common people ; we are now (praised be God) like vnto the elders , the day will come wherein the Lord will call vs to the top of his holy mountaine , wherein we shall see our Lord face to face , and we shall see him as we are seene. The verie mid ranke wherein we are placed , admonisheth vs so to be thankfull for the benefit which we haue receiued , that we do not rest vpon it , but count it an earnest pennie of greater mercies which God hath layed vp in store for vs.

To conclude, let vs consider the exception which the Roman Church objecteth in this head of doctrine *De opere operato. Nisi opponamus obicem peccati mortalis*, that is, *except we oppose* (to wit , vnto grace offered in the Sacrament) *the bar of a mortall sinne* , God when he offereth vnto vs his Sacraments, which are outward tokens of his spirituall grace, he offereth with them truly his spirituall grace ; and if we receiue not both coniunctly as they are coniunctly offered , the default is in vs, who haue locked vp our hearts in infidelitie and impenitencie : and so we wilfully debarre from our selues the grace of God freely offered vnto vs. If this be their meaning (as possible it is) wherefore then is the Church of God troubled with words newly inuented by scholasticall Doctors, and not contained in holy Scripture , and with a new inuented difference betweene the Sacraments of the old and new Testament? For when all this matter is brought to the vttermost reckoning , this exception aforesaid maketh the Sacraments of the old & new Testament of equall force & power. For to the Iewes vnder the old Testament the Lord offered that same spirituall grace which he offereth to vs, and if they receiued it not, it was in their owne default, yea they are called baptized, and we circumcised, and they did eate the spirituall food, and we banquet with vnleauened bread vpon the flesh of our passouer offered for vs: so that in substance of the Sacraments there is no difference betweene them and vs, but onely in signes.

And now I intreat the iudicious Reader to consider what

424 The eight and twentieth Treatise. CENT. IO

Similitude.

Note.

is become of *Opus operatum*, and how it hath taken an end. It is like some of the Meteores described by *Aristotle*, such as *Stella traiecta*, and *Ardentes Dracones*, they send out a fierie flash of light for a short time, but incontinent they are extinguished, because their exhalations inflamed furnished not substance to the fire to continue long: Euen so the opinion of *Opus operatum* lasted for a while, but incontinent it is extinguished in the verie exception of *Obex peccati mortalis*. The Lord of his infinit mercie quench all new inuented opinions, which haue no sure ground in the word of God, and serue for no other vse, but onely to trouble the vnitie of the Church of Christ. Amen.

THE





 THE XXIX. TREATISE.

Of Fasting.

THE ARGUMENT.

I. *That the Fasts in the old Testament were few in number.*
 II. *That in the old Testament one Fast was commanded, others were voluntarie, and some miraculouse.* III. *What Fasting is, and what the words $\nu\sigma\epsilon\iota\alpha$ $\lambda\iota\mu\omicron\varsigma$ $\alpha\sigma\tau\iota\alpha$ signifie, and wherein they differ.* IIII. *Why Fasting was instituted.* V. *The originall of Fasting upon the Lords day, Friday and Saturday; and what a barren Fast is.* VI. *The abuses of Fasting, 1. the appointing of Fasting dayes under paine of a curse, and why we should fast on Wednesday: 2. an opinion that Fasting in it selfe is a meritorious worke.*


 He Councils of Orlance and Toledo offered me occasion ere this to treat of this head of Fasting, because all the abuses of it had place before the nine hundredth yeare of our Lord. Yet because I was treating of Sacraments added to Baptisme and the Lords Supper, I would not cut off that purpose by bringing in any other Treatise in the midst of it. And now let the Treatise of Fasting come forth in a time not altogether vnfit and impertinent.

In the old Testament there were many holy feasts appointed and ordained to continue yearely by the appointment of God: but the number of Fastings appointed by God to continue yearely, were but few. In the tenth day of the seventh moneth the people were commanded to afflict their soules, and to fast and pray for obtaining remission of finnes, because it was the day of *Cippurim* or propitiation, whereupon the high Priest entred into the most holy place with bloud, to make an attonement for sinne. Neuerthelesse both the feasting

Fast in the old Testament few in number
Leuit. 23. 27.

Note.

sting dayes which were many, and the Fasting dayes which were but few, were al wholly expressly commanded by God, and intimated to the people by the sound of the siluer trumpet of God. Which custome of the old Testament teacheth vs that our ioy and our sadnesse, our feasting and our fasting, is then to be counted holy, when they haue allowance out of the word of God.

Leuit. 25. 9.

Psal. 126. 5.

Psal. 32. 1.

Ioel 2. 15.

Albeit there is but one Fasting day instituted by Gods commandement, yet it is to be well marked, that this one day was the ground of the greatest festiuitie, and most ioyfull yeare among the Iewes. For the yeare of Iubilee, the forgiuenesse of debts, the libertie of seruants, was proclaimed vpon the verie day of propitiation, and the day wherein the people with Fasting and sorrowing for sinne afflicted their minds. This teacheth vs, that the ground of true ioy is true sorrow for sinne, as the Prophet saith, *They who sow in teares, shall reape in ioy.* What auails al humane ioyes that are not grounded vpon an assurance of forgiuenesse of sinnes? *Dauid* counted not himselfe happie, because he was a king, but because God vouchsafed vnto him the great benefit of free forgiuenesse of sinnes. Other Fasts had allowance from God, as the Prophet speaketh, *Blow the trumpet in Sion, sanctifie a Fast, call a solemne assemblie:* yet such a Fast as the Prophet speaketh of was much different from the Fasting of the day of propitiation. The one was ordinarie, the other extraordinarie, vpon occasion of some incident calamitie. After this maner Fasted *Dauid, Iosaphat*, the Iewes assembled at Mizpah, *Hester*, and *Mardocheus*, and many others.

Zach. 7. 5.

Ier. 41. 2.

Fasts in the old Testament, which people voluntarily tooke vpon themselves for remembrance of their calamities, and the sinnes which most deseruedly brought those iudgements vpon them, they were kept for a time, but they were left off againe after consultation with the mouth of God, and Fasts were turned into festiuall dayes. In the fifth moneth they remembred the sacking of the Citie of Ierusalem, and the desolation of the Temple: and in the seuenth moneth *Gedaliah* was slaine, whereupon ensued infinite miseries. This kind

kind of Fasting teacheth vs, that a custome wherewith people are long acquainted is more easily receiued then it is layd aside againe. Yea the people of the Iewes durst not intermit the custome of the Fasting which they had enioyned to themselves, vntill they had sought counsell at the mouth of God. A custome of Fasting for due causes, is not as if a man should put on his vpper garment, and put it off againe at his owne pleasure; yea rather we see that the Iewes remaining in Babel sent to Ierusalem to the Priests and Prophets, and would be guided by the conduct of the mouth of God in so weightie a matter. Note.

Miraculous Fasts both in old and new Testament are registered, not for our imitation, but onely that we should have in admiration the Law and the Gospell, and that we should be stirred vp with reuerence to receiue the word of God, which the Lord pleased to deliuer to the world with such rare and wonderfull testimonies of his diuine presence, who is author both of the Law and Gospell. Surely albeit God hath inclosed many things within the compasse of nature, yea, and nature hath a mightie operation in many things, yet the Lord made not nature to be a cage wherein his diuine vertue should be comprehended, but he doth transcend aboue nature, yea and worke many things contrarie to nature, to the end that he might waken the dulnesse of our hearts, so that we might enter into a deepe consideration in our owne hearts: Wherefore hath the Lord ascended so high? Wherefore hath the Lord led captiuitie captiue? Wherefore hath the Lord distributed such rare gifts to men? And thus we shall find that the Lord hath done all this to the end his blessed word might be receiued with reuerence, as a rich treasure that came from heauen. Siml. Ier. 42. 5.

Now to keepe some order in this Treatise: first, I shall examine, Godwilling, the signification of the word Fasting: secondly, the right vse of Fasting shall be declared: and thirdly, the abuses of it shall be manifested. If this doctrine were set downe without fraudulent and deceitfull sophistications, what doctrine could be more acceptable to the Church vnder Miraculous Fasts. Note. Ephes 4. 8.

*The order of
this Treatise.*

Mar. 2. 19. 20. vnder the new Testament? forasmuch as our Lord and Saviour hath foretold vs, that after the Bridegroom shall be taken from his Bride, and the Church shall want the comfort of Christs bodily presence, then she should haue occasion and time of mourning and Fasting: and seeing we are fallen into that time, let vs see what dutie Christ craueth at our hands, and the Lord encline our hearts to do it.

What Fasting is.

The diuerse kinds of Fasting.

Luke 7. 33.

Wherein it differeth from famine.
Note.

Act 27. 33.

The right vse of fasting.

Fasting is a voluntarie abstinence for a time from meate and drinke, to the end we may be the more meete to pray, and to powre out our heart before God: this is one kind of Fasting. Another kind of Fasting is, when we abstaine not altogether from all refreshment of meate and drinke, but we take so little in quantitie, and so course in qualitie, as it may be a furtherance and no hinderance to spirituall exercises. In this sence it is said that *John Baptist* came fasting to the Iewes. And the Grecians call it *νηστεία*: so that eating of little, and vndelicate food, may be called *νηστεία*, that is, Fasting.

This Fasting differeth from famine, called in the Greeke language *λιμος*, because famine is want of food, but Fasting is a voluntarie abstinence from food which is at hand. Notwithstanding, they also who are pinched with famine, if they suffer this rebuke patiently for the cause of Christ, they shall haue an ample reward: like as the seuen Martyrs of Ephesus, who were killed with famine in mount Celius, in the seuenth great persecution, by the Emperour *Decius*. Fasting differeth from that abstinence which in Scripture language is called *ασιτία*. This was an abstinence from meate, for multitude of businesse, and a feare of imminent death, presenting vnto them such a terrour as made them to forget to refresh themselves with food. And when the stomacke of man by debilitie overcome with sicknesse, beginneth to loath naturall food, this properly is called *ασιτία*, but not *νηστεία*. I am not willing to detaine the Reader in searching out the signification of words, therefore I leaue this head, setting forward to the rest.

Concerning the right vse of Fasting it is to be considered, that Fasting in it selfe is not a vertue, but it is a support & furtherance

therance to vertues, if it be rightly vsed: namely to prayer, to subduing of the bodie, and to the entring into holy offices. When Fasting is ioyned with prayer, prayer becometh more feruent: when it is ioyned with subduing of the bodie, and exercise of repentance, it is the more earnest and effectuell: and when it is ioyned with entring into holy and spirituall offices, it is like vnto a wind that filleth the sayle, and setteth the vessell forward to a prosperous navigation.

Act. 9. 11.
ionas 3. 7.

Act. 13. 2.
Similitude.

Above all things let not Fasting stand alone, vnaccompanied with some vertue: for it is a very infortunate token & presage. Like as of old the shipmen who sailed the mediterrane sea, if they had bene tossed with a vehement tempest, and in the end of the tempest there had appeared a fire seizing vpon the mast of the ship, it was a fearefull presage of drowning: but if two fires had appeared seizing vpon the ship, it was counted a good presage. Euen so when Fasting is alone, not accompanied with any holy exercise, it is a barren and vnfruitfull thing, but if it be accompanied with prayer, with abstinence from sin, with holy meditations, and with a preparation to an holy office, I say that Fasting is to be highly esteemed and reuerently regarded, not as a vertue, but as a page accompanying vertues.

Similitude.

Many are the abuses of Fasting, I shall onely touch a few, and those that haue bene and are presently controuerted. Of old it was controuerted whether any person might exceede the bounds of moderation in Fasting, or not? and in this question it is meete to call for the testimonie of *Basilus Magnus*, who did so much subdue his bodie with Fasting, that he was called *νεκρὸς ἐμψυχός*, that is, a quickened dead bodie; his pale face, his leane bodie, his vigour exhausted with studies and trauels, witnessed to the world that he knew what Fasting & abstinence did meane. His iudgement about Fasting is this, that a man should not extenuate his bodie with excessive Fasting: for like as a maister who sterueth his seruant, in the end the seruant fainteth, falleth into sicknesse, and by infirmirie is tied to his bed, and his maister is compelled to attend vpon him,

The abuses of
Fasting.

Basil. mag. de
vera virginitate.

him, and after a manner to be a servant to his owne servant: Euen so if the soule subdue the bodie with excessive abstinence, then the bodie is ouertaken with infirmities and sicknesse, and cannot serue the soule: yea and the cogitations of the soule must be occupied in meditation how the bodie may be restored to health againe: but of this question I haue no necessitie to treat.

Question.

Answer.

1. Cor. 10. 23.

Another question about fasting was disputed in *Augustines* dayes, to wit, whether it was lawfull to fast vpon the Lords day, or not. In this question let vs consider the doctrine of the Apostle *Paul*, that all things which are lawfull are not also expedient to be done. Albeit in it selfe it was a thing lawfull to fast vpon the Lords day, yet in *Augustines* time it was not expedient to do it. Because it was a custome obserued among Manichæan heretickes, to fast vpon the Lords day, therefore true Christians would not conforme themselves, no not in outward and indifferent things, to the similitude of hereticks. Euen as an honest matron will not onely abstaine from the vnchaste conuersation of an harlot, but also she will disconforme her selfe to her very outward forme of apparelling, and to her gesture and carriage. In this point no man can iustly disproue the opinion of *Augustine*, that it was not meet for Christians to fast on the Lords day for the cause aboue mentioned. In our dayes the ground of this question hath no place, and therefore the question should cease.

Similitude.

Aug. Casulano
Epist. 86.

Fasting on Friday and Saturday.

Sozomen. lib. 1
cap. 8.

Ambros. de
consec. dist. 5.

Note.

Fasting vpon Friday and Saturday was an ancient custome in the Church, allowed by the Emperour *Constantine*, for remembrance of the Lords death and buriall: yet in such manner, that it was counted a voluntarie and indifferent thing: as the conference betweene *S. Ambrose* Bishop of Millan, and *Augustine* clearely declareth, that the custome of Fasting on Saturday, obserued in Affrica and Rome, was not obserued in Millan, and the Fathers thought it expedient that euery country should follow their owne custome in such matters as were not forbidden by any Apostolicall prohibition. For the change of a custome once receiued, if it be neither repugnant to true faith, nor to good manners, it troubleth people more by

by the noueltie of it, then it benefiteth them by the change, as S. *Augustine* affirmeth. The Romane Church hath altogether mistashioned this ancient custome of the Church: and that which of old was voluntarily obserued as a thing indifferent, the Romane Church with authoritie commandeth it vnder paine of condemnation, bringing thereby the consciences of men into thraldome to their ordinances. Moreouer, in stead of Fasting (which was of old) they haue brought in a new kind of feasting, to eat fishes delicatly prepared, and to drinke wine and strong drinke: and such a Fasting as this inuented lately by the Romane Church, was vnkowne to Antiquitie. And some of their owne writers do mightily inueigh against this forme of Fasting, which consisteth onely in prohibition of eating of flesh: and in the meane time the bellie is pampered with other delicate meates and drinckes.

*Aug. Ianuario
Epist. 118.*

Note.

*Lindanus Pa-
nopl. lib. 3.*

Before I handle the principall abuses of Fasting, let vs speake a little of barren Fasts, wherein there is not ioyned with bodily Fasting a spirituall abstinence from sinne. The Prophet *Esay* condemneth such a Fasting, in these words: *Is it such a fasting that I haue chosen? that a man should afflict his soule for a day, and to bow downe his head as a bulrush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord? Is not this the fasting that I haue chosen, to loose the bonds of wickednesse, to take off the heauie burthens, and to let the oppressed go free, and that ye breake euery yoke?*

Isai. 58 5.6.

Ancient Fathers do compare such a Fasting as is not ioyned with an abstinence from sinne, vnto a long and painfull nauigation, wherein the ship returneth emptie, and not fraughted with good and precious wares. Yea I say this kind of vnfruitfull Fasting is to be detested for many considerations. When we looke vp to God, he hath called no man to such a Fasting: when we look to the examples of the Church, they fasted not without a purpose of amendment of life: and when we looke vnto the Fasting it selfe, it is like vnto blasted cares of corne, hauing in it nothing but a naked similitude of

Similitude. of Fasting. And like as the Queene of Seba, was rauished with great admiration, when she looked from one thing to another, from the glorie of *Salomon* to the magnificence of his building, and from his buildings to the wel ordered estate of his familie: euen so when we looke from one thing to another, we are compelled to abhorre a barren and vefruitfull Fasting, wherein nothing is to be found but a bare abstinence from meate, no abstinence from sinne.

An abuse. The principall abuses of Fasting are two. First the appoin-
ting of certaine dayes of abstinence vnder paine of a curse, which is a preposterous counterfaying of the law of the Jewes, and an imitation of Montanist heretiques, who appointed times and seasons for Fasting, albeit no impendent calamitie, neither publicke nor priuate, did call men to publicke or priuate humiliation: whom *Apollonius* iustly repro-
Euseb. lib 5. cap. 18. ued, as *Eusebius* testifieth, because they were the first that wrote lawes of Fasting, as though the Church before them were free. They by lawes and rules prescribed what dayes men should Fast; and from what meates they should abstaine. Such authors haue the Papists for prescribed Fasts, and choice of meates.

Epiphanius bringeth a reason why we should Fast vpon Wednesday, namely because Christ was that day taken vp into heauen: for it is written that *when the bridegroome is taken from them, then they shall Fast.* And this he affirmeth to be the tradition of the Apostles: wherezs notwithstanding at this day we belceue that the ascension happened on a Thursday. Therefore let Papists take heed how much credit they would haue to be giuen to their traditions: for there be many of them which the Papists themselues cannot denie, but that they be ridiculous and vaine.

2. Abuse.

The other principall abuse of Fasting is this: an opinion that Fasting in it selfe is a meritorius worke. This is an old canker lurking in the corrupt nature of man, that when their stomackes are most emptie of foode, their soules are filled with most excessiue pride. And the Jewes of old in the pride of their hearts complained, *We haue Fasted, and then hast not looked*

Esay 8. 3.

looked upon us, even as though their Fasting had deserved at the hands of the Lord a respectue regard to their estates, which God was bound to respect and support in regard of their abstinence. And in later dayes the Monkes, whose order bound them to a stricter abstinence then was vsed in other orders, they haue accounted themselves also more holy then others, and that they merited more at the hand of God then others did. Such as the Monkes of the order of Saint *Benedict* and Saint *Fances*.

Fasting is of the number of their outward exercises, which are regarded according to the ground from whence they flow, and the end whereunto they are referred. And these two, to wit, the right ground, and right end, being separated from Fasting, it is so farre from meriting any good thing at the hands of God, that it is abominable in his sight. Yea, when the Iewes who returned from the captiuitie, and afflicted the wiues of their youth and of their couenant, they couered the Altar of God with teares, with weeping, & with mourning; these outward exercises of humiliation did stand as it were alone, not accompanied with amendment of life, neither proceeding from faith nor tending to loue, and therefore God accepted not their offerings. Remember that when God created *Adam*, and he was in Paradise himselfe alone, and an helper was not as yet created, he could neither procreate sonne nor daughter: how much lesse can outward exercises of religion, if they consist alone, giue the name of a vertue to their actions, much lesse to merit any reward at the hand of God? Mal. 2. 13.

We are taught in holy Scripture, to account that all our felicitie consisteth in a free pardon and forgiuenesse of finnes. What merit then can be in our works, when as we are compelled as outlawed to come to the king, to kneele before him, to begge pardon for our manifold offences? Is it a meet time for such a man to brag of his merits, when as his supplicant deprecation for pardon testifieth, that if the king be not fauorable the trespasser is vndone? Euen so saith the Prophet, *I am the Lord, I change not, and the sonnes of Iacob are not consumed.* Psal. 32. 1. Similitude. Mal. 3. 5.

*Plutarch.**Similitude.*

The remarkable counsell giuen to *Pericles* by his deare friend, to finde out some way whereby he should not be called to his accounts by the Athenians whose treasure he had prodigally wasted, belongeth to vs, whose felicitie standeth not in presenting our selues vnto an exact account of all our doings, but rather in obtaining a free pardon for all our offences. And the Lord our God of his vnspeakable fauour and goodnesse, vouchsafe vs his grace, that we may vnfainedly forsake all confidence in our selues, and leane onely to the merits of Christ, and to the staffe of God, which is able to hold vs vp, when we walke through the shadow of death. Amen.

Psal. 23. 14.


THE




THE XXX. TREATISE.
Of Vowes.

THE ARGUMENT.

I. *At what time Vowes began.* II. *The diuers kinds of Vowes.* III. *Diuers rules to be obserued concerning Vowes, 1. that they be not contrarie to the fundamentall Vow in Baptisme: 2. that they be agreeable to Gods word: 3. that we offer nothing but that which we haue receiued from God: 4. to take heed to the disposition of our hearts when we Vow: 5. that we Vow nothing which may be hurtfull to our calling.* IIII. *Why Vowes are made.* V. *Concerning the diuerse abuses of Vowes, 1. when they are not made to God: 2. when the creatures of God are bestowed to the maintenance of idolatrie: 3. when those that Vow haue no intention to performe their Vowes: 4. when our Vowes are contrarie to our fundamentall Vow made in Baptisme, or to the voyce of our heauenly Father, contained in his written word, or when we make our Vowes with an uncleane and hereticall mind; or when we make Vowes contrarie to our calling, especially bloudie Vowes.* VI. *What Vowes are acceptable to God.*


 Onasticall Vowes were in vse, euen before the foure hundredth yeare of our Lord, as I haue alreadie declared by the example of *Pior a foolish Monke*, who Vowed neuer to returne againe to see his kindred and fathers house; so addicted was he to the Monasticall life, as vnto an angelicall estate. In this CENTVRIE I find Vowes to be in very frequent vse, some of them were good Vowes, as the Vow of the Emperour *Henricus Auceps*, who Vowed to God that he would purge his kingdome from Simonie, if the Lord would grant him victorie against the Hungars, which Vow also he performed. The Monasticall Vowes were bad and superstitious. The third sort of Vowes were more commendable

*At what time
Vowes began.*

*The diuerse
kinds of
Vowes.*

when they were made then when they were performed, such as the Vow of the Emperour *Otto* the great, who Vowed to do iustice to a woman who complained that she was forced by a certaine man, whom afterward she married and did beare children to him, yet the Emperour in regard of his Vow, did execute the man to the death. I am not disposed to reason such a question : neuerthelesse it is a very disputable matter whether the performance of the oath and Vow of *Otto* be a thing disallowable, or to be allowed.

In this Treatise I haue not need to be prolix, because there are contained in holy Scripture sure and certaine rules concerning Vowes, which if we follow, we shall not erre in making of Vowes, prouiding we haue an vnfaigned purpose to performe that which we haue Vowed. After I haue spoken of the rules contained in holy Scripture, I shall speake somewhat of the abuses of Vowes, and so, Godwilling, conclude the Treatise.

The order observed in this Treatise.

The first rule.

Galath. 5. 3.

Leuit. 4. 3.

Matth. 3. 2.

The Vow in Baptisme.

First, let vs consider that in the Sacrament of initiation there is a Vow made to God in the name of the child, who in the old Testament was circumcised, or vnder the new Testament is baptized : to wit, that he who was circumcised should be obedient to the Law, and he who is baptized should be obedient to the Gospell. And albeit vnder the Law there was no perfect obedience found, and vnder the Gospell no perfect faith can be found, yet children circumcised and baptized are not to be accounted forsworne, in whom there was a sincere purpose of obedience and faith. For the couenant of the Law had repentance inclosed within it, as the sinne offering clearely witnesseth: and the couenant of the Gospell had repentance inclosed in its bosome: so that he who repenteth his vnbeliefe or disobedience, is not excluded from the couenant of God, neither will the Lord enter into an hard reckoning with him.

The first Vow may be iustly called a fundamentall Vow, and it so ouerswayeth all other Vowes, that all the rest must be brought to a due examination, and if they agree not with the first and fundamentall Vow, they must be viterly cancelled

celled and abolished. Like as a man who buildeth an house, *Simil.* if the foundation stones be once layed, all that is about doth perpendicularly agree with the foundation, else the wall doth giue out, and inclineth to decay: euen so whatsoeuer Vow we make, not agreeable to our first Vow in Baptisme, it is preposterous, and worthie to be reiected.

The second rule whereby we should order our Vowes a- *The second rule.* right, is to fixe the eyes of our soules attentiuely vpon the mouth of our heavenly Father: and if the Lord speake nothing in his word contrary to our Vow, then it must stand; but if our heavenly Father gainsay it, then it must be abrogated, as if it had not bene made. This honour is due vnto earthly Fathers, as *Moses* witnesseth, much more to our heavenly Father. For *Moses* saith of a woman dwelling in her fathers house in time of her youth, *If her father disallow her the same day that he heareth all her Vowes and bonds, wherewith she hath bound her selfe, they shall not be of value, and the Lord will forgine her, because her father disallowed her.* *Numb. 30. 6.* Now seeing that our heavenly Father speaketh vnto vs by his written *Simil.* word, take heed that we Vow nothing that is disallowed in the written word of God. Against this written word Satan carrieth an vnsupportable malice, because it is the rule ordering our actions and speeches to men, and our Vowes made to God. And therefore like a deuouring foule he endeuoreth *Matth. 13. 4.* to swallow it when it is sown, and to choake it when it is *Simil.* in the blade, yea he hateth nothing so much as it.

The third rule of right ordering of Vowes, is to serue God *The third rule.* with his owne gifts, and to offer nothing to God but that which we haue receiued from his hands. *Abraham* offered *Gen. 22. 12.* his sonne to God: *Iacob* the tenth part of all his goods: *David* *Gen. 28. 2.* a Tabernacle to the God of *Iacob*. And whosoever will rashly precipitate his desires, and Vow to performe that thing which he hath not receiued of God, he shall be found to be a foole. As many in the Romane Church who Vow to the Lord that they will leade their life in virginall chastitie, wanting the gift of chastitie, haue made their habitations nests of vncleannesse: and they are a spectacle to the world,

as the most filthie beasts vnder heauen.

The fourth
rule.

The fourth rule of right ordering of Vowes, is to take a due consideration of the disposition of our owne hearts in making of our Vowes: for the Lord looketh to the inward disposition of our hearts, rather then to the externall action. As namely, if a man should Vow to God to abstaine for a space from drinking of wine or strong drinke, to the end he may pray to God more feruently, and order his life more moderately, who can condemne his Vow, the purpose of his mind being so godly and honest? But if another man would make the like Vow counting the creatures of God vncleane, as the Manichean heretickes did, or that it were a worke meritorious in the sight of God to abstaine from some meates and drinckes, the very intention of him who maketh the Vow, procureth that the Vow shall be reiected of God.

The fifth rule.

Fifthly, when any person maketh a Vow to God, let him consider the calling wherunto God hath called him, and Vow nothing that is repugnant to his calling. As when God hath called a man to be an husband, and hath blessed him with children, if he make a Vow that he shall undertake such a charge whereby he can haue no regard of his wife and children, he maketh a Vow repugnant to his calling, and cutteth the cords wherewith God hath bound him to his wife and familie. True it is, that God may call a man from a lower office to an higher, as he called some of his disciples who were fishers, to be fishers of men: yet in such sort as that the covenant of God made betweene husband and wife was not broken: as in the Apostles of Christ, and the Ecclesiasticall historie witnesseth of the nephews of the Apostle *Iude*, who were presented before *Domitian* the second persecuting Emperor. Let no man thinke that a mans wife is like vnto his boate, his net, his plough, or the heard of cattell he followeth. The Apostles left their nets, *Heliseus* left the yokes of oxen wherewith he was plowing, and the Prophet *Amos* left the following of the cattell in *Tecoa*, to the end that they might attend vpon a spirituall calling, whereinto they were called.

Matth. 4. 18.

1. Cor. 9. 4.

Euseb eccl.

hist. l. 3. cap. 20

Note.

1. Reg. 19. 19.

Amos 7. 14.

1. Cor. 9. 5.

But the Apostles left not the companie of their wiues, as the
Apostle

Apostle *Paul* clearly witnesseth. Vowes are made for foure *Why Vowes are made.*
 principall ends, as writeth a late most learned Doctor, two
 of them pertaine to the time past, and other two to the
 time to come. To the time past pertaine those Vowes
 whereby we testifie our thankfulness to God for his benefits
 already receiued, or else we make deprecations to God for
 auerting his imminent wrath, enioyning to our selues bodily
 afflictions, in respect of our by-past offences. After this man-
 ner *Iacob* Vowed to God to giue vnto him the tythes of all *Gen. 28. 10.*
 his goods; and after this manner many haue abstained from
 drinking wine, to testifie that they were displeased with the
 leudnesse of their former life, and the sinnes which they com-
 mitted through surfeting their stomackes with wine.

Vowes referred vnto time to come, are of two sorts, some
 are referred to the end to make vs more circumspect in time
 to come in committing sinne: and some are referred to this
 end, to extimulate our selues by a custome of holy exercises,
 to beaue our selues more dutifully both to God and man
 then we haue done heretofore. Such Vowes as men volunta-
 rily accept vpon themselves for a time, and for a good end,
 without any opinion of merit, and without subduing the
 necke of their soules to the ordinances of men, no Christian
 doth find fault with them.

Among the manifold abuses of Vowes, this is not the least, *Abuses of Vowes.*
 when Vowes are conceiued in the name of creatures, and are
 made to Angels, and Saints departed; this cannot be done
 without great derogation from the glorie of Christ: for like
 as God is the Father of light, from whom all good gifts do
 descend, so when we dedicate his gifts to any good vse, we
 should do it in his name, for three principall causes: first, be-
 cause we haue receiued out of his most liberall hands that
 gift which we offer, whether it be spirituall or temporall: se-
 condly, because the Lord, who hath bestowed gifts vpon vs,
 giueth also vnto vs an heart to vse them aright, and to bestow
 them to good vses: thirdly, it is God onely who prolongeth
 our life, and who giueth vs abilitie to performe our Vowes,
 together with a constant purpose of minde to perseuere in a

Iam. 1. 17.
We should make
our Vowes to
God.

good resolution. Therefore let our Vowes be made onely to God in the name of Christ.

2.
Hosea 2.8.

Act. 5.4.

Similitude.

Note.

Secondly, Vowes are abused, when the good creatures of God, such as gold, siluer, barley, flaxe, &c. are bestowed to the maintenance of Idolatrie. For in all dedications there is a secret Vow, separating the thing which is dedicated to that vse whereunto the dedicator hath appointed it. Therefore he who dedicateth any thing, should take heed that he dedicate not the creatures of God to the maintenance of Idolatrie. For like as an husband is offended if his wife prodigally spend his goods any manner of way: but he is more offended if she wast and spend his goods vpon whoremongers, and his corriuals: Euen so the Lord our God is highly displeased, when we dedicate his creatures to the maintenance of Idolatrie. In our dayes Images are decked with costly apparell, which are not warmed with garments, but the poore and indigent members of Christ are naked, and not defended against the iniurie of the weather by bestowing garments vpon them. Shall not Christ call such dedications and such Vowes to an account, wherein his creatures are bestowed vpon the ornament of his corriuals and enemies?

Jer. 42. 5.

3. Thirdly, Vowes are miserably abused, when they who make Vowes, haue no sincere intention to performe their owne Vowes, as the people of the Iewes, who desired the Prophet *Jeremie* to seeke counsell from the mouth of God, what was meetest for them to do, whether to flie to Egypt, or to stay still at Ierusalem, with solemne protestation that they would do whatsoeuer the Lord commanded them. In the end it was found, that their solemne protestation and Vow was false and deceitfull, because they conformed themselves vnto their owne will, and not to the good will of God, manifested to them by the mouth of the Prophet *Jeremie*.

4.

Finally, Vowes are abused, when the rules forementioned and contained in holy Scripture are not kept, that is to say, when our Vowes are repugnant to our fundamentall Vow made

made in Baptisme, or when our Vowes are repugnant to the voyce of our heauenly Father contained in his written word: or we make a Vow with an vncleane and hereticall mind, or we make Vowes repugnant to our calling. All such Vowes are foolish and naught, rather offending God, then doing homage and seruice to the Almightye.

Above all things let vs beware of bloudie Vowes, which *Bloudy Vowes.* are sacrifices more acceptable to Satan then to God. Some of the Donatists called Circumcelliones, being grieued that their insolency should be restrained & corrected by Imperiall commandements, they destinated themselues vnto a voluntarie martyrdom (as they called it:) but when they threw themselues headlong from high mountaines, they were not martyrs, as *Augustine* writeth, but they offered an acceptable sacrifice to the diuell. The bloudie Vow of *Iezabel* to slay *Elias*, was so impious, that God testified the impietie thereof, not onely by saving his innocent seruant from her cruell hands, but also by honouring him with the ministerie of an Angell, with miraculous fasting, and with a new Commission in matters of great weight, concerning the anointing of Kings and Prophets. The impious Vow of *Iustinian* the second, called *ἐνορκισμός*, goeth beyond all conceit of obstinacie in a mortall mans heart. For being tossed with a vehement tempest in the Euxine sea, and all expectation of safetie being taken away, he was desired to Vow vnto God that he would pardon them who had offended him: but he Vowed the contrary, that he would neuer pardon any person who had offended him. The bloudie Vow of those fortie men, *Acts 23. 14.* who bound themselues by an oath, that they would neither eate nor drinke vntill they had killed *Paul*; in this Vow I say, the hearts, the mouthes, and the hands of wicked men contended, which of them should go beyond others in vngodliness: their hearts were bloudie, the abstinencie of their mouthes from meate was diuellish, and their hands were bent to mischiefe. But in disappointing their Vow, God teacheth man to beware to Vow a thing vnlawfull, and namely such things as consist not in the power of men to performe.

In

What Vowes
are acceptable
to God.

Eccles. 4. 17.

Iudg. 11. 30.

Leuit. 27. 4.

Eccles. 5. 3.

Gen. 35. 1.

In making of Vowes, if knowledge preceed, and a deuout purpose to performe our Vowes follow, our Vowes shall neither be impious nor rash: neither shall we offer to God the sacrifice of fooles, for a foole speaketh without vnderstanding, and when he hath spoken he remembreth not the talke of his owne mouth. The Vow of *Iphtab* was rash, proceeding from an ignorance of the right sence of the Law of God. And many forget what their mouthes haue Vowed to the Lord, and are not carefull to performe their Vowes: so corrupt is our nature, and so forgetfull, that neither do we remember what God hath spoken to vs in his word, nor yet what we haue spoken to God in our Vowes. And truly the very deferring of *Iacob* to performe his Vow when he came to *Sichem* (which was not farre distant from *Bethel*) procured vnto him great grieuance: and therefore the Lord bid- deth him go vp to *Bethel*, and make there an altar vnto God, who appeared vnto him when he fled from *Esau* his brother.

God sanctifie our memories, that we may remember what the Lord hath spoken to vs, and what we haue promised to the Lord. Amen.


THE


 THE XXXI. TREATISE.

*Of the spirituall eating of Christs bodie in
the Sacrament.*

THE ARGUMENT.

I. *The ground of the Papists error of bodily eating.* II. *Where-
in spiritmall men differ from carnall.* III. *Concerning our spirituall
coniunction with Christ.* IIII. *That feeding is according to the
nature of the thing fed.* V. *That in our spirituall nourishment
there are three things inseparable. 1. our incorporation. 2. our
nourishment. 3. our growth.* VI. *That it is hard to expresse that
ineffable unitie which we haue with Christ by spirituall eating his
flesh.* VII. *That before we be partakers of Christs goods, we must
be partakers of himselfe.* VIII. *That Christ departeth from
such who take the spirituall doctrine of Christ in a carnall sense.*
IX. *That there is no bodily eating of Christs bodie, and if there
were, what inconueniences would follow.* X. *The Noueltie of this
Popish error.*


 He opinion of Transubstantiation being deep-
 ly rooted in mens minds in this time of hor-
 rible ignorance, vpon the necke of it followed *The ground of
the error.*
 another error, to wit, the opinion of corpo-
 rall eating of the bodie of Christ in the Sacra-
 ment; as may be clearely prooued by the forme of recanta-
 tion prescribed to *Berengarius* by Pope *Nicolas 2.* anno 1059.
 and by a Councell assembled at Rome to the same effect,
 wherein he is commanded not onely to acknowledge the
 doctrine of Transubstantiation, but also the corporall eating
 of Christs bodie in the Sacrament: and that it is ground with
 the teeth, and descendeth into the stomacke, and in a word,
 is eaten corporally. Before I begin to refute this grosse
 error,

Wherein spir-
ituall men
differ from
carnall.

1. Cor. 10. 31.
Phil. 1. 16.

2.

Note.

Similitude.

August. tract.
26. in cap. 6.
Euan Ioannis
1. Pet. 1. 23.
and 2. 2.

errour, I will premit a few things. First a distinction betweenne spirituall & carnall men. When a spirituall man hath in hand any earthly businesse, he doth it with an heavenly heart, yea when he taketh a refreshment of meate and drinke, he doth it to the glorie of God. But an earthly man doth an heavenly businesse with an earthly heart, as they who preached the Gospell of Christ to adde affliction to the bands of *Paul*: whereby it appeareth evidently, that men are verie earthly and carnall, when as in holy and diuine mysteries they are drawne downe with the cords of vanitie to grosse and earthly cogitations. Next let vs consider that neither death from *Adam*, nor life from Christ, is deriued vnto vs but by some coniunction either naturall or supernaturall. If we had no naturall coniunction with *Adam*, we could not lye vnder the sentence of death for any thing that he did. And if we had no supernaturall coniunction with Christ, we could not liue by him, and in him. Therefore in this question of eating let the coniunction be considered; and if the coniunction be onely spirituall, the eating will follow the nature of the coniunction; because we eate to seale vp our coniunction and fellowship with Christ.

Thirdly let vs consider, that feeding is according to the nature of the thing which is fed and nourished. The bodie is fed corporally, and the soule being a spirit is spirituallly fed. And to speake of a feeding not agreable to the nature of that thing which is fed, is all one as to bring to vs the fables of writers who when they discourse of things farre distant from them, they take libertie to lie, and to speake of a kind of men in the East India, whom they call *asouot*, and *Ozolita*, because they haue no mouthes, but are fed and nourished by the odours of flowers. The credulitie of simple people encourageth many men to heape vp innumerable lies in their fabulous bookes: but the doctrine of Saint *Augustine* was this, *Inuisibiliter saginamur, quia inuisibiliter renascimur*, that is, *we are inuisibly fed, because inuisibly regenerated*. And the Apostle *Peter* when he speaketh of our birth and nourishment, attributeth not vnto vs a spirituall birth and a corporall

all nourishment, but rather a spirituall birth and a spirituall nourishment.

Fourthly, let vs consider that in our spirituall nourishment there are three things inseparably linked together, namely our incorporation, our nourishment, and our growth; if the first be spirituall all the rest must also be spirituall, as things depending vpon the first ground. But so it is, that no man can denie but our incorporation in Christ is spirituall, namely by faith: therefore our feeding also and our growth vntill we become perfect men in Christ must also be spirituall.

4.

Rom. 6. 5.
Eph. 6. 13.

5.

Fifthly, let vs consider that in things mysticall it is more easie to declare the negative then the affirmatiue assertion. And in the matter of the holy communion with Christ, it is more easie to proue that we are not vnited to Christ by corporall eating of his bodie, then to expresse that ineffable vnitie which we haue with him by spirituall eating of his flesh and blood. And therefore if the one part of this argument be not so substantially treated as the other, no man hath iust occasion to blame the writer; in respect the one part of this argument is more easie to be treated of then the other.

Sixtly, let vs consider that in holy Scripture Christ is set downe vnto vs as an husband, of whose goods and riches we cannot be partakers, except first we be partakers of himselfe. And as in a field wherein a rich treasure is hid, we cannot be partakers of the treasure, except we buy the field; and this consideration presenteth vnto vs a great necessitie to be ioyned with Christ, for otherwayes we shall not be made partakers of that saluation which is in him.

6.

Psal. 45. 9.
Eph. 5. 32.

Matt. 13. 44.

Seuenthly, let vs consider that like as they who tooke the spirituall doctrine of Christ in a carnall sence, continued not his disciples, but they departed from him: euen so they who in our dayes take the spirituall doctrine of Christ, about the eating of the flesh of Christ, in a carnall sence, Christ departeth from them, because they giue the glorie of the inuisible God to visible creatures. And truly there cannot be a greater defection from God then this, when God sendeth downe tokens

7.

Iohn 6. 11.

tokens of his inuifible prefence, that we will refofe vpon the outward tokens of the prefence of God, and will not by them be led to the inuifible God. The very arke of God was an vndoubted token of the prefence of God, yet when the people of the Iewes had greater confidence in it then in God, it tended to their ruine and confufion.

1 Sam. 4.3.

Now to defcend to the matter it felfe, feeing the Fathers who liued vnder the old Teftament were the fonnes of God, and heires of eternall life as well as we, they muft needs be borne of the fame incorruptible feed of the word whereof we are borne, and be fed with the fame fpirituall food where-with we are nourifhed, otherwife none of them could inherit the kingdome of heauen, for without fpirituall birth, fpirituall nourifhment, and fpirituall garments, no man can inherit the kingdome of God. Now feeing that Chrift was offered to them as well as to vs, and they who beleeued receiued Chrift as well as we receiue him, it followeth that there is no corporall eating of Chriffs bodie, becaufe the Fathers vnder the old Teftament could not eate the flefh of Chrift corporally, feeing as yet he had not receiued a bodie, and was not incarnate; and we being nourifhed after the fame fort that they were nourifhed, it will follow that we are onely fpiritu-ally nourifhed with the flefh and bloud of Chrift, as they were.

Iohn 3. 5.

Iohn 6. 33.

Matt. 22. 11.

*That there is
no corporall
eating of
Chriffs bodie.*

1.

1. Cor. 10. 3.

2.

Iohn 7. 38.

3.

Secondly, corporall manducation putteth people in hope of a participation with Chrift in the Sacrament to whom Chrift is not promifed in the word; and this doth tend to a feparation of things which God hath in feparably linked together; to wit, the word and the Sacrament. If we take diligent heed to to the word of God, we fhall find that vnbeleeuers haue no fellowship with Chrift.

Thirdly, when our Lord vttered that diuine Sermon concerning the eating of his body and the drinking of his bloud, if this doctrine fhould haue bene taken in a corporall and groffe fenfe, then they who departed from Chrift and followed him no more, might haue bene called Chriffs beft difciples, forasmuch as they tooke vp the meaning of Chriffs doctrine

doe shine better then others did. But Christ in saying to his disciples, *will ye also forsake me?* calleth these carnall disciples Iohn 6. 67. who were offended at his doctrine, forsakers of him. Therefore if there were no other thing but this one thing, that it is a shame to be reckoned in the number of them who fall away from Christ, we should be ashamed to take a spirituall doctrine in a carnall sence.

The Fathers who spake of old concerning the Sacrament of the Lords Supper, they spake wisely and warily, calling the bread and the wine after the words of consecration, Christs bodie and bloud, lest any should thinke that God offered the signe without the thing signified. And on the other part, they declared clearely, that this bodie and bloud behoued to be eaten and drunke onely spiritually and by faith, as *Augustine* *Aug. tract. 26 in Iohn cap. 6.* writeth: *Qui non manet in Christo, & in quo Christus non manet, proculdubio nec manducat spiritualiter carnem eius, nec bibit eius sanguinem, licet carnaliter & visibiliter premat dentibus Sacramentum corporis & sanguinis Christi,* that is to say, *He who abideth not in Christ, and in whom Christ abideth not, out of all question he neither eateth the flesh of Christ spiritually, nor drinketh his bloud, albeit carnally and visibly he presseth with his teeth the Sacrament of Christs bodie and bloud.*

This is aboue all things most intollerable, y Papists giue out all their Nouelties vnder shadow of Antiquitie. Did any of the ancient Fathers affirme that Christs body was eaten in the Sacramēt of the Supper corporally? Did *Chrysostome* so think, *Chrysost. in cap. 10. 1. Cor, Hom. 24.* whose eloquence in transcending aboue simple and vnfigurate speeches hath bred manie questions? Yet when he speaketh of the seeing, touching, and eating of the Lords blessed bodie, he biddeth vs cleanse and prepare our minds to the participation of such diuine mysteries, clearely declaring that he spake not of carnall eating.

I will not insist prolixly in this controuersie, because it is but an appurtenance of the doctrine of transubstantiation, which seeing I haue sufficiently prooued already, that it is not an ancient doctrine, all the branches that haue sprong of that new roote must also be accounted new, and not smelling of

Similitude.

of Antiquitie: as if a man would stand vp and bragge that he were descended of ancient and noble progenitours, if another should stand vp and say, I knew thy father, who begat thee, and he was a base borne fellow vntill it pleased such a noble Prince to aduance him to honour? do ye not thinke that such a mans mouth is iustly stopped: euen so he who proueth transubstantiation to be a new doctrine, proueth also the like of corporall eating.

THE




 THE XXXII. TREATISE.

*Of the Communion to be administred vnder
both formes of bread and wine.*

THE ARGVMENT.

I. *The noueltie of this Popish error, to communicate vnder one kinde.* II. *The absurdities thereof: 1. contrarie to Fathers: 2. to Scriptures: 3. to the commandement, practise, and promise of Christ.* III. *The difference which Papists make betwixt the communicating of Priests and lay people.* IIII. *That the Communion was vsed to be administred vnder both kinds for the space of a thousand yeares after our Lords ascension.* V. *The absurditie of the doctrine of Concomitantia.* VI. *Bellarmines sophistrie detected.* VII. *Whence this error cometh to be so highly esteemed.*



Moses in describing the workes of the Lords creation, subioyneth, that the Lord blessed all the works which he had made. The like is to be said of the doctrine vttered by Christs owne mouth, and the Sacraments instituted by Christ himselfe: He will giue a blessing

Genes. 1. 31.

to his owne word, and to the Sacraments rightly administred according to his owne institution. For this cause it is the dutie of true Christians to count all the wisedome of the world to be foolishnesse, when they presume to alter the institution of God, by adding any thing vnto it, or impairing any thing from it, or changing any iot of the Lords diuine institution. And like as the Sunne when it beginneth to shine, obscureth with his splendour all the lights of the firmament, and is iustly called in the Latine language, *Sol, quasi solus*, because when it shineth, no other light shineth with it: euen so, when the Lords holy institution is presented

Similitude,

Psal. 45. 10. 11.
Apoc. 12. 2.

Apoc. 18. 4.

vnto vs, let the mouthes of all men be dumbe and silent, and reuerence that holy institution, and presume not to correct it. The Romane Church not onely with sacrilegious temeritie hath withdrawne the consecrated cup from the lay-people, but also with diuellish pride they defend, that the Church hath power for weightie considerations so to do. It appeareth by this, that they do not rightly compare Scripture with Scripture; for that same holy Scripture which calleth the Church Christs spouse, calleth her also Christs daughter. As a spouse she trauelleth in birth to bring foorth children to God: and as a daughter she is so obedient to her Fathers will, that she taketh no authoritie vpon her to order any thing in her Fathers house, but according to her Fathers commandement: yea, no obedience in the world is able to be compared to the obedience of the Church to Christ. By the line of his word she is builded as an house, by the rudder of his commandement she is guided as a ship, by the rod of his fatherly authoritie she is chastised as a child: by his shepherds staffe she is reduced from her wandring wayes: she is like vnto an husbandrie, planted, sowed, and watered, by the plantation of the great husbandman, by the seed of God, and the streames of the waters which flow from the sanctuarie of God. What follie is it to attribute vnto a spouse, so toward and so obedient to the voice of her husband, such a proud carriage, that she will alter the very maine points of the gouernment of the house of God? But remember, that the Church which taketh this sacrilegious boldnesse vpon her, is not the true Church of Christ, but the purple harlot which sitteth vpon seuen mountaines, the synagogue of Satan, the mother of whoredomes, from whose companie seeing we are commanded to depart, we should giue lesse heed to the vaunting of her foolish words. The Romane Church continually braggeth of Antiquitie, and vnder the veile of it doth shroud the noueltie of new inuented errors. Did any of the holy Apostles command that the Sacrament of the Lords Supper should be administred to lay people in bread onely? The Apostle *Paul*, who recommendeth vnto the Church of Corinth,

Corinth, the forme of celebration of the Lords Supper, according as it was first instituted by Christ, he speaketh of 1. Cor. 10. 16. bread blessed, and of wine blessed, and not of bread onely; and this Epistle is not written to Preachers onely, but to all them who call vpon the name of our Lord Iesus Christ in euerie place. And so all Christians as well as Preachers, should communicate vnder both formes of consecrated bread and consecrated wine, and no man should presume to mocke the people of God, by presenting vnto them common wine, and vnconsecrated, for washing of their teeth, but such wine as is blessed, and by the sacramentall vse of it, may be called the Lords bloud. Neither are the words of the Apostle Paul deliuered so mildly, as if liberty were left to vs to communicate vnder one forme, or vnder both formes as we list, but the Apostle speaketh in the imperatiue and commanding mood, *εσθίετε, & πινετε*, *Let a man eate of this bread, and drinke of this cup.* And what are we, that we should separate those elements which the Lord coniunctly hath coupled together? 1. Cor. 11. 28.

To the commandement a promise is added; for Christ saith not onely, *Drinke ye all of it*: but also he subioyneth, *For this is my bloud of the new Testament, that is shed for many, for the remission of sinnes.* Whensoever God giueth a commandement, and to it annexeth a promise, albeit it were but in the vse of an externall thing, it is no lesse perillous to neglect it, then it was to *Naaman* the Syrian to neglect the washing of his body in the waters of Iordan. Therefore let vs be obedient to the Lords commandement, and let vs belceue his blessed promise, and take little heed to the vaine speeches of men, who would correct the wisdome of God. 2. King. 5. 13.

The difference which the Romane Church setteth downe betweene the communicating of Priests vnder both formes, and the laitie vnder one onely, is not onely vnknowne to holy Scripture, but also to the ancient Fathers of the Church. *Cyprian* saith, How can we deny the bloud of Christ to them whom we exhort to shed their bloud for the testimonie of Christ? And in the second booke of his Epistles he disputeth vehemently against them who changed the element of wine

*Chrys. hom. 18
in 2. Epist. ad
Corinth.*

*Aug. tract. in
Ioan. 26.*

*Gelas. de con-
secratione. d. 1.
cap. comperi-
nus.*

into the element of water. What would *Cyprian* haue done, if in his dayes the Cup had bene altogether withholden from the people? And *Chrysostome* declaring the benefits of God bestowed on vs who do liue vnder the new Testament, affirmeth that it was not of old lawfull for the people to eate of the bread ordained for the Priests, but now it is otherwise. The words of *Chrysostome* are worthie to be noted, therefore I haue set them downe as he vttered them in the Greeke language: *καὶ θεμις ἔκ τιν τῶ λαῶ μετεχειν, ὡν μετεχει ὁ ιερεὺς, ἀλλ' οὐκ ἀλλὰ πασιν ἐν σῶμα προκεῖται, καὶ ποτηρίον ἐν*: that is, it was not lawfull for the people to be partakers of the food of the Priests, but now it is otherwise, because that one bodie and one cup is offered to all, that is to say, both Preacher and people. In like manner *Augustine* writeth, that like as a perfect nourishment to our bodies consisteth in meate and drink: euen so in the Lords Supper the Lords bodie is offered to be eaten in the bread, and the Lords bloud is offered to be drunke in the cup. In like manner *Gelasius* the first condemneth that wicked custome of receiuing the bread and not the cup, in the holy Supper, commanding men either to receiue the whole Sacrament, or to be debarred from the whole. I content my selfe with citing a few places of the ancients, agreeing with holy Scripture, to declare that they who brag of Antiquitie, are neuer more discountenanced, then when testimonies of holy Scripture, and the best ancient Fathers are brought forth.

But possible when they speake of Antiquitie, they speake not of true Antiquitie, that is, of those precepts and commandements which came from Christ. But they count that thing to be ancient, which was in vse in the 6. 7. 8. 9. hundredth yeare of our Lord. If this forme of communicating of lay people with the element of bread onely was not found in the Church all this space aforesaid, it is an arrogant thing to call new toyes ancient customes in the Church.

Before that I proue that the Communion was administred vnto lay people vnder both formes of bread and wine, for the space of a thousand yeares after our Lords ascension, one
scruple

scruple is to be remoued, which troubleth them who are weake in vnderstanding: namely, when they heare that the members of the Clergie, when they had offended by committing some hainous sinne, were excommunicated, and if they repented they were released from their excommunication, but were not admitted to their former dignitie for some yeares: yet they were admitted to the Communion of the laitie, which was not a Communion with the element of bread onely: for in the dayes of *Cornelius* Bishop of Rome, the laitie did communicate vnder both formes; but it was called the Communion of the laitie, because they did not communicate within the quier where the Priests did communicate, but in the bodie of the Church, where the lay people were accustomed to receiue the holy Communion. And this *Lindanus* granteth expressely, whose words I haue thought good to subioyne: *Redigitur itaque in ordinem, ut cum laicis Ecclesie partem occupet, choro cleri loco indignus*: that is, Therefore he is reduced into order. to occupie a place of the Church with the laitie, being counted vnworthie to haue a place in the quier where the Clergie sitteth. And againe he saith: *Omnia cum laicis fratribus habuit communia, puta, orationes, conuietum, atque Sacramentorum communionem, qualem laici ex more Ecclesie Catholice percipiebant, id est, utriusque speciei*: that is to say, He (to wit, the penitent Priest) had all things common with the lay people, to wit, prayers, fellowship, participation of the Sacraments, such as the lay people receiued according to the custome of the Catholicke Church, that is, a Communion vnder both formes. This scruple being remoued, that they who reade of *laica Communio* in ancient times, may not take it for a Communion vnder one forme onely, it is time to set forward, and to proue that the Communion was administred vnto the lay people, more then a thousand yeares after the ascension of our Lord, in both formes.

In the dayes of *Gregorie* the first, and about the 600. yeare of our Lord, both the elements of bread and wine were giuen to Gods people, with these words: *Corpus Domini nostri Iesu Christi, sanguis Domini Iesu Christi conseruet animam tuam*

*Euseb. lib. 6.
cap. 43.*

*Lind. Panopl.
lib. 4 cap. 58.*

*That the Communion vsed to be administred vnder both formes.
Ioan. Diacon. in vita Greg. lib. 2. cap. 41.*

*Mornay lib. I
de missa cap. 8*

in vitam eternam: that is, The bodie of our Lord Iesus Christ, and the bloud of our Lord Iesus Christ preserue thy soule vnto eternall life. These words being written of the Sacrament, it is to be vnderstood, that the bodie of Christ cannot be sacramentally eaten but in bread, nor his bloud sacramentally drunke but in wine. This forme of ministration was continued in the sixt and seuenth CENTVRIE. In the eight CENTVRIE the people are commanded to communicate at least thrise in the yeare: and whereof did they communicate, but of their owne oblations, that is, of bread and wine which the people brought vnto the altar, euen vntill the dayes of *Charles the Great*. And as *Philip Mornay* recordeth, a certaine Cardinall who had bene Bishop of Siluia Candida, renewed the doctrine of *Alexander* Bishop of Rome, after the death of the two great Apostles. He said that Christ commanded to do three things in the holy Supper, to wit, to blesse, to breake, and to distribute, so that one of those three without the rest is of no effect. If these three essentiall rites had continued in the Church, that is, to blesse, breake, and distribute the bread, the other two behooued also to haue continued, that is, to blesse, and to distribute the wine, according to Christs institution: but the Romane Church hath altogether peruered Christs institution in both the elements. The bread which they breake they distribute not vnto the people, and the bread which they distribute to the people they breake not, and the cup they withhold from the people.

*Part. 3. quest.
80. art. 12.*

What need haue I to insist any further? *Thomas Aquinas* one of their owne Doctors cōfesseth, that the custome of the peoples communicating vnder both formes, continued in diuerse Churches from the Apostles vntill his time without controlement: that is, more then 1200 yeares: So hard a thing is it to get the footsteps of Antiquitie altogether razed and abolished. And like as prouident men haue layd vp in their barnes old corne vntill the sickle be put in the new corne: euen so this administration of the Sacrament vnder both formes continued in the Church, vntill the sacrilegious Acts of the Councell of Constance began to impugne it, an. 1414.

Similitude.

The

The doctrine of *Concomitantia*, wherby they would perswade ignorant people, that he who receiued bread onely in the Sacrament, receiue both the bodie and bloud of Christ, by a concomitance of one with the other: I dare affirme, that there is nothing more repugning to the end wherefore this Sacrament was instituted, then the doctrine of *Concomitantia*. For the holy Supper is ordained to be a declaration of the Lords death vntill his coming againe, which is best declared, when the elements represent vnto vs a separation of the bloud from the bodie: such as vseth to be when a mans side is pierced with a speare, and not when the bodie and bloud by a concomitance are mixed together. Yea and *Iulius* sometime Bishop of Rome, hearing of some who vsed to dip the bread in the wine, and so to deliuer it to the people, had no way to reforme them, but onely by Christs institution. For he saith, *Quod pro complemento Communionis intinctam tradunt Eucharistiam populis, nec hoc prolatum ex Euangelio testimonium receperunt*: that is, whereas for accomplishment of the Communion, they dip the Sacrament, and deliuer it to the people, they haue not receiued this witnesse of the Gospell. He addeth further: *Seorsim enim panis, & seorsim calicis commendatio memoratur*: For the deliuerie of the bread, and the deliuey of the wine are mentioned asunder. And this he speaketh of the administration of the Sacrament that is due not onely to the Priests but also to the people. By this it may be knowne, that *Iulius*, who could not abide a little alteration of the Lords institution, could farre lesse abide the mutilation of the holy Sacrament, and the redacting of it to halfe a Communion.

The doctrine of Concomitantia detestable.

1. Cor. 11. 26.

De consec. dist. 2.

Bellarmines sophistrie in so serious a matter is greatly disapproved among the learned. For he saith, that the precept giuen to the whole Church is sufficiently performed by some onely in the Church, that is by the Ministers, like as that precept generall giuen in the creation, *Increase and multiply*, is performed, albeit all men do not procreate children. Truly the example is nothing like: for the precept or libertie of procreation is not layd vpon men with any such necessitie as

Bellarmines Obiection.

Genes. 1. 22.

Answer.

Ioh 6. 53.

this commandement of eating and drinking Christs bodie and bloud is : which whosoever doth not , perisheth and is deprived of eternall life.

Moreouer, if the words *Drinke ye all of this* , were spoken onely to the Apostles, and to their successors, to whom were these words spoken, *take eate , this is my bodie* ? Were these words spoken also to the Apostles onely ? Then it is not lawfull for any of the lay people to communicate , but onely to Preachers. Such absurdities do follow vpon this new inuented opinion, neither countenanced by holy Scripture, nor ancient Fathers, nor good reason.

Luk 24. 30.

In the Gospell according to Saint *Luke*, when mention is made of breaking of bread in Emaus, and that the faithfull at Ierusalem continued in breaking of bread, it is not necessarie to vnderstand this breaking of bread in the Sacrament, but rather vsuall bread appointed for the repast of mens bodies: or if we take it for the Sacrament, the breaking of bread by a Synecdoche is taken for the whole Sacrament.

Act. 2. 42.

Whence this
error taketh
authoritie.

The administration of the Communion vnder one forme, leaneth vpon the authoritie of some late Councils, such as the Councils of Constance, Basil, and Trent.

In the Councell of Constance anno 1414. and in the thirteenth Session thereof, it is granted, that Christ instituted the Sacrament of the holy Supper vnder the elements of bread and wine, and that the Fathers of the primitiue Church did communicate according to the institution of Christ, and precept of the Apostles: notwithstanding they preferre, most vnaduidedly, a custome lately receiued into the Church, before the commandement of Christ and his holy Apostles. All the pretences, clokes, and excuses, whereby they would lenifie the blot of their sacrilegious fact, and declare that it is not expedient that the holy Cup be giuen to lay people, are but a masse and heape of vile and vncleane things. Is not God more wise, prouident, and circumspect, then all men in the world? Knoweth he not the bodily infirmities and debilities wherunto we are subiect, better then we

OUR

CENT.II. Of the Communion vnder both kinds. 457

our selues do know them? Notwithstanding all our infirmities and weakenesse the Lord hath thought expedient to deliuer vnto his Church his holy Sacrament vnder both formes of bread and wine. In a word, I say the superlatiue degree of all follie and madnesse, is to correct the wisdom of God: for the foolishnesse of God is wiser then men; and the weakenesse of God is stronger then men. 1. Cor. 1. 25.

In the Councell of Basil, anno 1431. albeit they abstained from the rudenesse of some offensive words set downe in the Councell of Constance, and albeit they gaue libertie to the Bohemians to celebrate the Sacrament of the holy Supper vnder both formes, yet left the great pillar of the Romane religion should be shaken, they would not confesse that the Councell of Constance had erred, but in effect treading in those same footstepes wherein the Councell of Constance walked, they decreed, it was not necessarie that the lay people should communicate vnder both formes.

In the Councell of Trent assembled by *Paulus Tertius*, anno 1546. there was great hope of reformation, but it fell out otherwise; for by multiplying an huge number of Anathemes against them who durst say that the Romane Church could erre, they confirmed all the drosse of the whore of Babylon and mother of all spirituall fornications. This teacherh vs, that there is no hope that the whore will reforme the

brothell. Therefore the Lord worke this
reformation by the breath of his
owne mouth: to whom be
praise and glorie for
euer. Amen.

THE

THE XXXIII. TREATISE.

Of Symonie.

THE ARGUMENT.

I. *At what time this error began.* II. *By whom it hath bene principally countenanced.* III. *What it is, and what an horrible sinne it is.* IIII. *How vilely the chaire of Rome hath bene spotted with it.* V. *The difference betwixt Simonie, and the deserved recompence of painfull labourers.*

Acts. 8. 19.



Similitude.

He fault of Simonie vnder the new Testament began early, euen in the dayes of the Apostle Peter, to whom *Simon Magus* offered money for the gift of the holy Spirit; and it hath continued in the Church euen to our dayes, daily augmented, as riuers which run a long time are mightily increased by other riuers, brookes and flouds, adding force to the foresaid long running riuier: Euen so Simonie ouerspred it selfe in the Church by such contagious & infectiue growth, that in the the II. CENTVRIE all the Councils assembled for suppressing of Simonie did no other thing but layed a ground of the most vile Simonie that euer was heard of in the world. For the Councils of Millan, Mantua, and Rome, bent all their forces to spoile the Emperor of the honor of inuestment of Bishops, calling it Simonie when men receiued their benefices and rents from the hands of noble Emperors. Possibly some money was giuen to the Emperour and his followers for the gift of the Bishopricke, & this fact cannot be excused, because it had a note of Simonie: but when the Bishop of Rome is in the Emperours place, & he giueth Prelates for money, is not this also to be counted Simonie? specially in regard that Preachers should be more free of auarice then any man of a secular estate.

Note.

In

In this Treatise first let vs consider what Simonie is: second- *The order ob-*
 ly, what a pernicious scab Simonie hath bene in the Romane *serued in this*
 Church: and thirdly, what difference there is betweene Simo- *Treatise.*
 nie and the iust deserued reward of painfull trauels. Simonie *What Simonie*
 (as Diuines do define it) is an earnest desire to buy or to sell *is.*
 spirituall things, such as gifts, and offices, and things annexed
 vnto them, such as rents and reuenues giuen to the Church
 for maintenance of spirituall seruice. This they count an
 horrible sinne, for three principall reasons: first, because they *Simonie an*
 who do buy or sell such things, esteeme basely of spirituall *horrible sinne.*
 gifts and offices, as if they could be bought with corruptible
 things, such as gold or siluer. And this is one of the reasons
 whereby *Simon Peter* aggrauateth the fault of *Simon Magus*, *Acts 8. 10.*
 saying, *Thy money perish with thee, because thou thinkest that the*
gift of God may be obtained by money.

Secondly, whosoever would buy the gifts of the holy
 Spirit, counteth himselfe after a manner Lord and maister of
 the gifts of the holy Spirit, like as a man counteth himselfe
 maister of those things which he hath bought. And this is
 a great indignitie and irreuerence against the holy Spirit and
 his gifts: foras much as the seruants of God acknowledge *1. cor. 4. 1.*
 themselues onely to be ministers and dispensators of the
 mysteries of God, but not Lords of such precious and excel-
 lent gifts.

Thirdly, seeing that God bestoweth his gifts freely, it is a
 great iniurie to the holy Ghost to sell that thing which we
 haue freely receiued, especially after that Christ hath said to
 his Apostles, *gratis accepistis, gratis date*, that is, *freely ye haue* *Mat. 10. 8.*
receined, freely giue. And here it is to be noted, that by money
 not onely siluer and gold is vnderstood, but also all kinds of
 gifts, obedience, seruice, and flattering attendance, by which
 meanes men enter into spirituall offices. All these entrances *Zanchius lib.*
 into the ministrie are Simoniacall, as is prudently obserued *1. de Cultu*
 by *Zanchius.* *Dei externo.*

In the second head of this Treatise let vs consider, that al-
 beit no principall place was altogether free of this foule spot
 of Simonie, yet the chaire of Rome was and is more filthily
 spotted

The Simonie
of the chaire of
Rome.

spotted with this fault then any other place in the world. Now am I fallen into an ocean sea, and I cannot tell where to begin, and when to end, so many examples of horrible Simonie do present themselves to the view of mine eyes. But I shall containe my selfe within the bounds of the last three CENTVRIES, to wit, the tenth, eleventh, and twelfth CENTVRIES, because in these CENTVRIES chiefly the Romane Church endeavored to make the Emperours name detestable to the people in regard of Simonie, and in the meane time it was the fault whereto themselves were most miserably addicted.

Note.

I beginne at Pope *Bonifacius* the seventh. The Jewels of Saint *Peters* Church, which like a sacrilegious thiefe he stole, did he not sell them in Constantinople, and thereby gathered a great heape of money, whereby he intended to corrupt the minds of the people, and so to purchase a regresse to the chaire of Rome, not by the worth of his vertues, but by the weight of his money? but the Lord detesting this vile fact of sacrilegious Simonie, shortened his dayes, so that he could not bring to passe his intended purpose. Pope *Iohn* the sixteenth made hauocke of the Church rents, and prodigally bestowed them among his friends and kinsmen. Did not *Benedict* the ninth make merchandise of his Papall dignitie, and sold it to *Gregorie* the sixth for 1500. pound weight of gold? And this was he, who after his death appeared in a monstrous similitude, as *Platina* recordeth.

Note.

Pope *Adrian* the fourth, whose death was very strange, for he was choaked with a flie, which entred into his throate and stopped his breath, so that he dyed. Yet finding that many of the Romane Bishops by vnlawfull meanes attained to their places, namely, by bloud and giuing of money, he vitered a true sentence, to wit, That he who commeth to the Popedom by bloud, is rather to be accounted the successour of *Romulus* then of Saint *Peter*. Why did Pope *Adrian* conceale the other part of his sentence, to wit, that he who commeth to the Popedom by money, is rather the successour of *Simon Magus*, then of *Simon Peter*? But Pope *Adrian* was afraid

Note.

afraid to touch that common fore of the Romane Church, of which the tongues of all men, and the pens of all writers continually writ and spake, as an incurable disease in the Romane Church, to wit, Simonie.

If the Romane Church had not counted Simonie a great fault, wherefore did they with such horrible execrations deliver Emperours to Satan, because they would not resign the investiment of Bishops to the Pope? And if they counted it a great sinne, wherefore did they allow that same fault in themselves, which they disallowed in others? Is it not knowne, that men void of learning, and of the gift of teaching, have obtained Prelacies at the hands of the Bishops of Rome? But ye cannot shew one of an hundred who without monie could attaine to such preferment. So there is no scab which hath more filthily overspread the Romane Church then Simonie. The bad custome which is now in so frequent vse in all parts, *Note.* that spirituall offices are not obtained for the most part by the worth of spirituall gifts, but rather by money or flattering attendance, proceeded from the Romane Church; as a vicious humour distilling from the head, and breeding diseases *Simil.* in the bodie. For after this opinion was settled in mens hearts, that the Church of Rome was the head of all Churches, the fashions and manners of the Church of Rome, how bad soeuer they had bene, were receiued in all countries, without scruple or doubting.

The great question, *De investitura*, opened the mouthes of many Popes to count Simonie to be an heresie more detestable then any other. And Pope *Paschalis* said, *Omnia crimina ad comparationem simoniaca heresis prae nihilo reputantur*: that is, all crimes compared with the Simoniacall heresie, are counted as nothing. If this sentence of *Paschalis* be true, the number of hereticall Popes will be greatly multiplied. Not onely will *Liberius* be found an Apostata and an Arrian, and *Honorius* the first a Monothelite, and *Ioannes* the three and twentieth, who denied the immortalitie of the soule, and was condemned in the Councell of Constance, will be found a notable hereticke; but also if we shall adde to the preceeding number,

Gratian. caus. 2 quest. 7. cap. ultimo.

ber, them also who do buy and sell spirituall offices, we shall find in one yeare two hereticall Popes, to wit, Pope *Bonifacius* the seuenth selling the Popedome, and Pope *Gregorie* the sixth readie to buy it, with an infinite number of moe Popes filthily spotted with the vice of Simonie.

*The difference
betwixt Simonie
and due
recompence.
Act. 8. 20.*

In the third roome, let vs consider what difference there is betweene Simonie and the deserued recompence of painfull labourers, to wit, euen such difference as is betwixt a thing forbidden, and a thing allowed in Gods word.

*1. Cor. 9. 13.
Similitude.*

Simonie is condemned and abhorred: but the giuing of a stipend to him who faithfully preacheth the Gospell, is allowed. For like as they who serued at the altar, liued by the altar, euen so they who preach the Gospell, should liue by the Gospell. And albeit the Apostle *Paul* for a great regard he had to the aduancement of the Gospell, at sometimes thought it not expedient to vse his libertie, and to take a stipend from the Corinthians, but rather laboured with his owne hands to get sustentation to his bodie, notwithstanding he had libertie to receiue a stipend. But to buy an office, or by seruile obsequie and flattering attendance, to procure an office, it is neuer lawfull.

*Gratian. caus.
7 quest. 1.*

To conclude, I wish from mine heart, that we may be free from the fashions of the Antichristian kingdome, which Christ cannot blesse. They enter into spirituall offices by ambition, auarice and Simonie. Not onely was Simonie condemned in the Canon Law, but also ambition and auarice, insomuch that it was decreed and ordained, that whosoever despised the basenesse of a lower place, and sought the emnencie of an higher, he should be deprived of both: of the lower, because he had proudly despised it: of the higher, because he had auaritiously coueted it. Euen the Romane Church in time of her defection knew the truth better then she practised it. My soule lotheth such new formes of entring into spirituall offices. The Lord sanctifie our entrie into the holy Ministerie, to the end his blessing may accompanie vs in our office. Amen.

THE

THE XXXIII. TREATISE.

Of the Oath of Allegiance.

THE ARGUMENT.

I. That God taketh an especiall care both of our bodies and soules. II. That the authoritie of Pastors ouer people is limited and bounded. III. Concerning the anointing of Princes with the oyle of consecration, and what it doth signifie in the Scriptures. IIII. That God hath oftentimes endued euill Princes with good gifts. V. The diuerse alterations in the Romane gouernment, whence they did proceed. VI. Whence it commeth that men carrie a secret reuerence of their Princes in their hearts. VII. How kings of old haue bene confirmed in their kingdomes: 1. by the peoples acclamations: 2. by the peoples voluntarie bringing of gifts: 3. by binding with an holy Oath. VIII. That it is not lawfull for any to assoyle subiects from their Oath of Allegiance. IX. Concerning the diuerse sorts of covenants in the Scripture, naturall, ciuill, and spirituall, which the diuell by degrees laboreth to vnbind. X. The bad successe of such as haue attempted to do iniurie to the annointed of the Lord. XI. That Popes both by themselves, and their Councels, haue striuen against Princes. XII. Why people are so much moued to reuerence the Pope and his decrees, how diuelligh soeuer they are.



Like as God is an absolute commander of our bodies and of our soules, the worke of his own creation, euen so he hath not left vs without witnesses of his prouident care attending vpon the whole person of man. He giueth a testimony *Similitude.* that he hath a care of our bodies, by appointing ciuill Magistrates to attend vpon them, and to preserue them from all violence and iniurie. In like manner he giueth a testimony of the care he hath ouer our soules, by appointing faithfull Pastors

A. 5. 39.

Pastors to instruct vs in things necessarie to eternall life. Seeing this is the ordinance of God, wherein he declareth his bountifull care toward the weale of mankind, they who oppose themselves directly against either of these two, are found to be fighters against God. And this I speake not, as though Pastours had an vncontrolled authority ouer the people (concerning Magistrates we shall speake hereafter:) for since the dayes of the Apostles they haue euer bene brought to their accounts, and their enormities haue bene corrected by Assemblies, prouinciall, nationall, and generall. They haue bene accused, condemned, deposed, excommunicated, and by authoritie of Princes concurring with the Church, they haue bene imprisoned and banished. This declareth that the authoritie of Pastours is limited and bounded, howsoeuer the man of sinne & child of perdition taketh vpon him the name of a Pastour, and will be iudged by no man, but will iudge all men, as though he were a God in earth. Whose vsurpation ouer Kings and kingdomes, being countenanced by a seduced people, it is an euident declaration, that where darknesse is, there the prince of darknesse and the Antichrist, who is mightie by the operation of the diuell, will haue dominion.

1. King 22. 31

Similit. ide.

This Treatise shall consist and stand alone in this twelfth CENTVRY, not after my accustomed forme of writing. Like as the King of Aram commanded his Captaines that they should fight neither with small nor great, but onely against the King of Israel: euen so I am disposed in this CENTVRY to ouerpasse all other errors, and to intreat of this one point, whether it be lawfull for the Bishop of Rome to assoile subiects from the oath of obedience made to their soueraigne Lords. For this one point hath ouerturned the estate of the world, hath turned all things vpside downe, and hath set the Antichrist in the Temple of God, to gouerne all things at his pleasure, as if he were God. Like as it was the power of the wrath of God, punishing the world for their manifold offences, that suffered the barbarous Goaths, the drunken Vandals, the beggerly Saracens, to oppresse and subdue the mightie kingdomes of the world, and no valour that was in those
naughtie

Similit.

naughtie people. Euen so it was the power of the indignation of God, punishing the contempt of his blessed truth, that suffered noble Emperours, of valiant and couragious spirits, to be troden vnder the feete of the man of sinne, rather then great wisdome in the pestilent chaire of Rome.

Now let this Treatise set forward in this order. First, that the annointing of soueraigne Lords be considered. Secondly, that the confirmation of their royall estate be spoken of. Thirdly, the bad successe of them who misregarding the calling of God, haue set themselues against the annointed of the Lord.

The order observed in this Treatise.

Princes were annointed with the holy oyle of consecration, wherewith the Tabernacle, & the Arke, and the golden candlestick & the table, & the two Altars, to wit, the Altar of incense, and the Altar of burnt offering, & other vessels of the Tabernacle were annointed. This oyle of consecration, when it was powred vpon vessels that were senslesse things, betokened that those vessels should be kept holy to the seruice of the Tabernacle, & not be abused to any ciuill & profane vse. And it is knowne, that when *Belsazzar* dranke wine with his Princes, his wiues and his concubines, in some of the holy vessels that were taken out of the Lords house at Ierusalem, what a tragicall change of his estate he sustained that night.

Exod 30. 26.
27. 28.

1. Sam. 10. 1.

Dan. 5. 5.

But when Kings, Priests, and Prophets were annointed with this oyle of holy consecration, this action had a more ample signification, to wit, not onely that their office was holy, but also that their persons by the appointment of God were inuiolable, separated from iniurie, so that no man should presume to do them wrong, and he who did it, should be counted a man puffed vp in pride, and who lifted vp himselfe against the Almighty, and would touch the very apple of the eye of God. Therefore it is said in the booke of Psalmes, *Touch not mine annointed, and do my Prophets no harme.*

Psal. 105. 15.

Moreouer, this annointment of Kings, Priests, and Prophets to eminent offices, betokened also the singular graces of God to be conferred vnto them, whereby they might be enabled to discharge so high a calling. Therefore it is said, that God gaue vnto *Saul* another heart, that is, a magnanimous heart, meete for the discharge of a Princely dutie. True

1. Sam. 10. 9.

it is, that the gifts necessarie to eternall life are not conferred to all Princes: notwithstanding, for conseruing of kingdomes, and to the end that all things shall not be turned vpside downe, as it were tending to an vtter ruine and desolation, God hath gifted euill Princes with good gifts; and many of the persecuting Emperours, such as *Traianus*, *Antoninus Philosophus*, and *Seuerus*, were endued with gifts of gouernment rare and admirable. And lest I should seeme to propound onely the names of Emperours renowned beyond their fellowes, I adde further, that there was no Emperour or King lawfully called, of so bad qualitie, in whom appeared not sometimes a sparke of diuine gift. The gouernment of *Nero* for the space of fise yeares, the learning of *Iulian* the Apostata, the reuerence that the Emperour *Valens* carried to the hoare head and well respected name of *Athanasius*; all these examples and infinite moe, do testifie that holy oyntment is to be reuerenced, euen in the persons of vnholly Princes. And like

Similitude.

as Cosmographers do write of the Isle of the Rhodes, that there is no day almost so tempestuous and ouercast with stormie clouds, but at some time of the day the Sunne doth shine vpon the Isle: Euen so there is no gouernment so bad, vnder the shadow whereof there is no refreshment found to poore and distressed subiects. I grant that both the comparison and the application thereof is somewhat hyperbolicall: notwithstanding it cannot be denied, but God, for honouring of his owne ordinance, hath sealed all Princes with some marke of diuine gift.

The curiositie of men in changing the forme of the gouernment of their countries, tended to this, at length to find out a perfect forme, wherein nothing should be wanting to accomplish the good estate of people gouerned by that new forme of gouernment. And no people vnder heauen were more curious, then the Romans, who loathed many formes of gouernment. After Kings they set vp Consuls, after Consuls, Dictators, after them Decemviri, and at some times Triumviri. Next they were gouerned by Emperours, and in the end by Popes. What needed so frequent changes of gouernment,

ment, aiming at that thing that neuer was, nor neuer will be, that is, to find out a gouernment among sinfull men, wherein the gouernour and the gouernment shall be alike holy? The Romans changed so often, vntill at length they fell into the snare of the diuell, and into the hand of the Antichrist. Let vs learne by this to reuerence the ordinance of God, & to obey the Magistrates of our own time, in whom if any miscarriage possibly fall out, it is a iust deserued punishment of our transgressions, but no cause wherefore we should withdraw our necks from the yoke of due obedience to our superiours. Note.

It cometh to passe, not by accident, but by the prouidence of God, that a secret reuerence is carried in mens hearts towards them who are Princes, and are called the annointed of God. Insomuch that it is admirable to see how the eyes of men are bridled from vnreuerent looks, and the hands of men from wicked attempts, euen when occasion is presented to do them wrong. We reade in the warre betwixt *Herod* and *Pappus* the Captaine of *Antigonus* armie, when *Herod* had obtained victorie, he dismissed his armie to take refreshment of meate, and he went to wash his wearied bodie with water in a certaine house, being onely accompanied with one of his footment. Now in the said house three armed men of the discomfited armie were lurking, and when they knew that King *Herod* was in the house, one of them arose with a drawne sword in his hand, and albeit he saw the King naked, he presumed not to touch him, so did the second, and the third, all fled counting it aduantage enough to gaine their owne lines by flying, but none of them molested the naked King. And this abstinence from doing harme to *Herod*, *Iosephus*, very aduisedly referreth to the prouidence of God, and not to fortune: for the dashing of the spirits of men, and enfeebling their hearts, that they dare do no wrong to Princes, is the worke of God, and cometh not by accident. Note.

And what shall we thinke of the seruants of *Dauid* in the caue of *Engedi*, who incited him to slay his enimie *Saul*? *Dauid* repressed all their kindled and furious affections by this one argument, that it was not lawfull to lay hand vpon the

*Ioseph. antiq.
lib. 14. cap. 27.*

*1. Sam. 24. 7.
13.*

annointed of God. It had bene hard for *Dauid* by his sole authoritie, to haue asswaged the enraged minds of his seruants, if it had not bene written in the tables of their hearts by the finger of God, that great reuerence should be carried to the annointed of God. And if he do wrong, then let the Lord iudge him, but let not subiects lay hand vpon the annointed of the Lord.

Similitude.

We may perceiue by this, that the reuerence due to Princes is such a sacred thing, that the deeper a man pierceth into it, he shall find subiects the more bound to a durie vnto their Princes, because God in this matter worketh both inwardly and outwardly. Outwardly the Law soundeth in our eares, commanding vs to honor our fathers: inwardly God striketh such a terror into mens hearts, that by inuisible bands they are mightily holden backe from doing wrong to their superiors. And like as in the Persian gulse about Ormus, it is found that ships are sailing aboue the water, fishes are swimming in the water, and precious pearles inclosed in shels are lying in the bottome of the water, so that the deeper men descend, the more precious treasures they find out: even so I may say, the more profoundly this subiect is treated of, it shall be the better found out, that lawfull authoritie is a sacred thing, not to be misregarded, dishonoured, or violated, except men would fight against God, who hath clothed the kings of the earth with his owne name, to procure vnto them the greater reuerence and obedience.

*How kings
haue bene con-
firmed in their
kingdomes.*

In the second head I am to speake of the confirmation of kings in their kingdomes. This hath bene done three manner of waies: by the acclamations of the people, by their voluntarie and liberall gifts, and by the oaths of their subiection and obedience. When *Salomon* was annointed king vpon mount *Gibon*, the people with their ioyfull acclamations acknowledged *Salomons* kingdom, saying, God saue king *Salomon*: and when *Saul* was made king, the people shouted, and said, God saue the king.

1. King. 1.39.
1. Sam. 10.24.

e.

The second forme of acknowledgement and confirmation of kingdomes, is the voluntarie bringing of gifts to the king,

king, in so much that it is clearely said of them who despised *Saul*, and disliked his kingdome, that they brought him no presents.

Thirdly, people confirme the kingdomes of their Soueraigne Lords, by binding themselves with an holy Oath, that they shall be obedient to God and to their king. So did the people of Iuda bind themselves to their king *Ioash*, with an holy couenant, that they should be obedient to him: and and the king also did bind himselfe with an holy couenant, 2.King. 11. 17. that he should gouerne them in the feare of God. And in the Councils assembled in Toledo, Bracara, Hispalis, and other townes of Spaine, it was an vsuall thing to bind themselves by an holy Oath to the obedience of their kings, who at that time were of the nation of the Gothes. And in our dayes these customes aforesaid are the more allowable, because there is found a patterne of all these things in the most holy kingdome of Christ. What were the ioyfull acclamations of the people when Christ came to Ierusalem ryding vpon an asse? they praised God with a loud voyce, saying, *Blessed be the king that cometh in the name of the Lord*: were not these acclamations (I say) an acknowledging of the kingdome of Christ? And when the Prophet foretelleth, that *The kings of Tarshish, and of the Isles shall bring presents: the kings of Sheba, and Seba shall bring gifts*: what is this, but a foretelling of the kingdome of Christ, whose kingly honour shall be acknowledged by humble kneeling, and offering to him such gifts as his Maiestie most delighteth in, that is, prayers and supplications, proceeding from beleeuing and penitent hearts? Finally, in the Sacrament of our initiation, when we are baptized in the name of Christ, we are bound by an holy couenant, made in our name, that we shall be obedient to our Soueraigne Lord and Maister Iesus Christ, euen as the Iewes were in the Sacrament of Circumcision bound to the obedience of God, and his most holy Law. Galat. 5. 3.

In the third head it cometh in hand to speake of the Oath of Allegiance, whether it be lawfull for any mortall man to assoile subiects therefrom, or not. In this head we might be

Luk. 10. 25.

very compendious, vsing the words of Christ, *Giue vnto Cesar that which is Casars, and vnto God, that which is Gods*: if the malice of Satan had not ouercast this cleare matter with mystic clouds, in respect of the iniquitie of the time. For the Romane Antichrist hauing vpper hand, and ignorant people being seduced by their blind guides, depended so absolutely vpon the chaire of Rome, that they weremore subiect to it, then to the holy ordinances of God. So that the question that ariseth in this matter, proceedeth onely from the smoke which arose out of the bottomlesse pit, darkening the Sunne at the noonetide of the day, and there was nothing so cleare but it was called in doubt by the proctors of the Romane Antichrist. Let vs now consider, that there are three kinds of couenants, which in holy Scripture are called the couenants of God. The first is naturall, the second is ciuill, and the third is spirituall.

The sort of couenants.

1.

Matth. 15. 3.

Ibid. 5.

Note.

2.

Gen. 26. 31.

There is a naturall couenant betweene parents and children, binding children to support the indigent estate of their fathers. And seeing this couenant is grounded vpon the Law of God, which commandeth to honour father and mother, the breaking of this naturall couenant is called a transgression of the commandement of God. And God will not regard the speeches of couetous Priests, who vnder colour of offering sacrifices to God, perswaded ignorant people to neglect their dutie towards their parents, saying, that by the gift offered by children the parents might haue profit. Wherein we are taught to take more diligent heed to the couenant of God, then to the vaine speeches of Church men, who presume to secure mens consciences, euen at that time when they haue broken the couenant of God.

The second kinde of couenant is a ciuill couenant, such as was betweene *Abimelech* king of Gerar and *Isaac*, which was the more inuiolably obserued, because it was sealed vp by an Oath. This couenant is not called spirituall because it was sealed vp with a spirituall band, that is, with an Oath, but it is called a ciuill couenant, in regard the dutie whereunto they were mutually bound, was a ciuill dutie, to wit, that they should

should do no harme one to another. Notwithstanding if any of them had broken this couenant, it might haue bene iustly said they had broken the couenant of God, because the blessed name of God was interposed to seale vp the couenant: euen so I say of the couenant made betwixt Princes and subiects, the couenant concerning the duties mutually promised is ciuill, but the sealing vp of the couenant by the Oath of God, bringeth the breakers of it vnder the compasse of breaking the Oath of God. Yea and the Prophet *Ezechiel* calleth the Oath of obedience which *Zedekiah* made to the king of Babel the Oath of God, albeit the king of Babel was but a tyrant and an vsurper, without any lawfull succession from *David*. Notwithstanding God saith by the mouth of his Prophet, *As I liue, I will surely bring mine Oath that he hath despoiled, and my couenant that he hath broken, upon his owne head.* Ezech. 17. 19. What shall then become of subiects, who haue bound themselves by the Oath of obedience to their lawfull and natieue Princes, if they breake this Oath of the Lord for any mans perswasion? shall not the Lord (as the Prophet speaketh) *spread his net upon them, and they shall be taken in the Lords net,* Ibid. 20. *and God will enter in iudgement with them for their trespasses committed against him?*

The third kind of couenant, is altogether, and in all respects spirituall: such as was the couenant which *Iehoiada* 3. made betweene God and the yong king *Ioash* and the people, that both king and people should be obedient to the law and ordinances of God. Albeit that false teachers endeuour to vndo all other couenants, dare they also presume to vndo this couenant, which in all respects is spirituall? Yes verily, for we are taught in the Booke of God, that false teachers will studie to draw men from the worship of the true God, 2. King. 11. Deut 13. 1. 2. 3 to serue other Gods, facing out their false doctrine with prophecies, signes, and wonders: but the Lord forbiddeth vs to hearken to them, *For the Lord our God proueth vs, to know whether we loue the Lord our God with all our heart, and with all our soule.* But I intreat the Reader, before I go further, to marke the circuit, the compasse, and the couinage of the diuell and Note.

his instruments, in whom his mightie operation doth worke. He doth not at the first instance set himselfe against the spirituall couenant made betweene God and man, lest he should be repelled and put backe, but rather he setteth himselfe against the ciuill couenant made betweene Princes and their subiects (albeit confirmed by the holy Oath of God) that by ouerwhelming Princes with vniust calumnies, such as these: They are heretickes, apostats from the faith of Christ, and from the obedience of the Vicar of Christ vpon earth: by these and the like meanes they steale away the hearts of the people from Princes, who are the Lieutenants of God here vpon earth. This point being once obtained, the restless desire of Satans instruments setteth forward to draw men from the very Gospell of Christ, as a doctrine imperfect, and which hath need to be supplied by the traditions of the Church: and whosoever is acquainted with the historie of the Church, since the Apostles dayes, cannot be ignorant of this. What is all this, but a miserable abusing of ignorant people, who call Princes hereticks, who adhere vnto the true Apostolicke faith in all points, as if any man should haue called *Constantine* an hereticke, because he followed not the footsteps of bloody persecutors his predecessours. This disconformitie betwixt him and them deserued a better name, and the carriage of godly Princes in our dayes should not be called hereticall, for a dissimilitude betweene them and some of their predecessours blinded with a doctrine of lyes. But it should be reuerenced as a new light, that God hath made to shine in darknesse, and a cleare evening time after a stormie day. Thirdly, the bad successe of them who in the swelling pride of their hearts haue attempted to do iniurie to the annointed of the Lord, is to be considered. And in my opinion since the beginning of the world, there was not a king better beloued of God then *Dauid* was: neither was there a king more hated of men then *Dauid* was, insomuch that when he had subdued all the rest of his enemies, in the end his owne sonne *Abolon*, as a serpent creeping out of his owne wall, began to bite him. His owne Counseller *Achitophel*, who sate at his owne table with him, conspired

Similitude.

Amos 5. 19.
2. Sam. 15. 11.
31.

conspired against his life. His owne people, for whose safety and libertie he had so often exposed his life to hazard and danger, euen those, I say, conspired against his life and kingdom at one time: so that many of the people beholding this sudden and v unexpected change of *Dauids* settled estate, they Psal. 3 1. began to thinke that *there was no helpe for him in God*. But the tragicall ends of all his enemies compelled the people to alter their opinion, and to thinke that *David* was a man beloved of God, and so overshadowed with the prouidence of God attending vpon him, that it was hard for any subiect to set his face against the annointed of God. 2. Sam. 18.

The like infortunate successe had the enterprises of *Maximus* and his Captaine *Andragathius*, against the Emperour Note. *Gratianus*. And the enterprises of the tyrant *Eugenius*, and the Captaine of his armie *Arbogastus*, against the Emperour *Valentinian* the second. These yong Emperours, albeit they were pitifully circumvented and oppressed by the deceit and might of vsurping tyrants, neuerthelesse the tyrants and their associates escaped not the punishment of the Almighty God. *Maximus* his armie, terrified with the rumor of the forces of *Theodosius*, deliuered him bound into the Emperours hands. *Andragathius* his Captaine, finding no way to escape, threw himselfe headlong into a riuer, and so ended his wretched life. *Eugenius* was killed at the very foote of the Emperour *Theodosius*, for God had appointed no citie of refuge for this proud and arrogant traitor. And the Captaine of his armie *Arbogastus* in most desperate manner, by slaying of himselfe, concluded his unhappie life.

By the way let vs marke, that as the light of God hath shined more clearely vnder the Gospell then it did vnder the Law, euen so in like manner, God is more highly displeased with them, who euen vnder the Gospell are vndutifull to Princes, who sit in the chaire of God. For like as God at some Simil. times did forbear his people who were in *Ægypt*, and were fed with flesh and onions: but after they were set at libertie, and were fedde with Manna that came from heauen; and 1. Cor. 10. 1. did drinke of the waters of the spirituall rocke, the Lord entered

tred into an harder reckoning with them : euen so God will
 call those wicked men, who euen in time of the light of the
 Gospell conspire against the life and kingdome of the an-
 noynted of the Lord, I say, he will call them to an harder rec-
 koning then euer he did before. Wherefore I say to all men,
 whose soules Satan hath not vtterly hardened, that they
 should consider their wayes in their owne hearts, as the Pro-
 phet speaketh to the Iewes, and againe consider their wayes
 in their owne hearts: for albeit the wayes of a man seeme
 good in his owne eyes, yet there is a God who pondereth the
 hearts, and weigheth all things in a iust ballance, and will not
 giue allowance to things done against his commandement,
 albeit they be coloured with pretence of zeale. The seruant
 of *Elias* vpon mount Carmel was commanded to looke to-
 ward the sea, and marke what he saw, and he looked seuen
 times before he could perceiue any appearance of a cloud as-
 cending out of the sea, yet at length he saw a little cloud ri-
 sing out of the sea: so I intreat all men to looke seriously into
 the volume of Gods booke, and in the end they shall per-
 ceiue that God will haue a greater reuerence carried toward
 his annointed, then euer entred into the heart of this bad and
 backsliding generation to render vnto them.

*Popes set a-
gainst Princes* But seeing it is my intention in this Treatise, to tye this dis-
 loyaltie against Princes chiefly vpon the shoulders of Popes
 and Prelats of the Romane Church, consider what iust occa-
 sion I haue so to do. Whether their personall actions be con-
 sidered, or the Councils gathered by them, they were euer
 like vnto themselves, that is, loftie, proud, rebellious, and
 contemners of the authoritie of Princes. Pope *Constantine* ra-
 zed the name of *Philippicus* out of Charters. Pope *Gregorie*
 the second and the third, suffered not the people of Italie to
 pay tribute to the Emperour *Leo Isaurus*. Albeit this be but
 the beginning of euils, yet it is such an insolent fact, as was
 not once named in any nation before this time. Pope *Zacha-
rias* mounting vp to an higher bench of pride, tooke bold-
 nes to distribute at his pleasure the kingdomes of the world.
 And he sent *Bonifacius* Bishop of Mentz his footman to an-
 noint

Note.

noint *Pipinus* king of France, and to thrust the lawfull king into a monasterie. Did not Pope *Zacharias* in this fact approach neare to the similitude of the diuell, who said to Christ, that all the kingdomes of the world, and the glorie of them, was deliuered vnto him, & to whom he would he did giue them. *Luk. 4. 6.* O lying Prince of darknesse! ô lying Antichrist! both claiming a right to that thing which was neuer deliuered vnto them by God. Christ gaue to *Peter* and the rest of the Apostles the dispensation of bread, which he miraculously multiplied in the distribution of it to the people. Likewise he gaue vnto them the dispensation of heavenly mysteries: but we neuer reade that Christ gaue to his Apostles power to distribute the kingdomes of the world to whomsoever they pleased. How then can the Bishop of Rome claime to himselfe, as the successour of *S. Peter*, such a power which *Peter* neither had, neither euer practised: yea and the power which was granted vnto him by God, he vsed it very sparingly, for he had power giuen vnto him by God, to punish notable hypocrites and lyers against the holy Ghost vnto the death. But we reade not that he vsed this power against any but *Ananias* and *Saphira*, for the terrour of others. Neuertheless the Emperours *Tiberius*, *Caligula*, *Claudius*, and *Nero*, the Apostles did not once curse them: but rather exhorted Christian people to be obedient to them, and to pay them tribute. *1. Pet. 2. 13. Rom. 13. 1. 6.* So the Bishops of Rome ought rather to conforme themselves nearer to the similitude of the Apostles, or else to brag lesse of Apostolicall succession. If any man thinke I haue put forth all my strength alreadie, there is no further to be said, I haue made the Pope alreadie of kindred to the diuell, a distributor of kingdomes, which God hath not committed to his dispensation; loe I will set forward, and discover the villanie of *Gregorie* the seuenth against the Emperour *Henrie* the fourth. *Greg. 7. against Henrie the 4.* First he cursed him, next he stirre vp his subiects against him, and namely, *Rodolph* Duke of Sueuia and Bauaria, whose unfortunate successe did not stirre vp the Pope to reuerence the authoritie of the Emperour, and the ordinance of God: but last of all, he did fight against the Emperour with his lying tongue,

Note.

tongue, prophesying that within 12. moneths the Emperour should lose his life, and be disrobed of all his Imperiall dignitie: and when his prediction was found to be a false prophesie, then he said, his meaning was of the Emperours soule, and not of his bodie, because his soule was condemned, albeit his bodie was in good estate. He who cannot see in so liuely a mirrour the mightie operation of the diuell working in proud Prelates, rebellious to Princes, Satan hath blinded his eyes, and peruered his vnderstanding.

Alexander 3.
against Bar-
barossa.

The insolent riot of *Alexander* the third, who trod vpon the necke of *Barbarossa*, exceedeth all humane cogitation, once to thinke, that such a proud reuenge could enter into the heart of a Prelate. But he who abused the noble Emperour vilely, abused holy Scripture more vilely: and that place of the Psalme, *Thou shalt walke vpon the Lyon and the Aspe: the yong Lion and the Dragon shalt thou tread vnder feet:* which is to be referred to our spirituall victorie against spirituall wickednesse, he most impudently abused to iustifie the vnaccustomed fact of his barbarous inhumanitie.

Pius Quintus
cursed Queene
Elizabeth.

Pius Quintus of late dayes cursed the gracious Queene *Elizabeth* of blessed memorie, and assoiled her subiects from the Oath of Allegeance, and did what in him lay to animate all her domesticke traitors and forreine enemies to spoile her both of life and kingdome. But the Lord who kept *David* from the hurtfull sword, saued also that noble Princeesse from the malice of the diuell, and the conspiracie of the Romane Antichrist.

The fift of
November.

The execrable treason contriued against our Soueraigne Lord in our time, in respect of the intention of the conspirators, surpassed the crueltie of *Vespera Sicula*; but in respect of the frustrated successe, (all praise to our good God) it was like to the attempt of *Senacherib* against Ierusalem, with shame and losse returning backe vpon the cruell persecutors of the Lords people. The helhounds of the chaire of Rome, to wit the Iesuits, were the principall plotters of this detestable treasō: likewise it was shrouded vnder the veile of Popish pennance, whereof Auricular confession is a part. And finally,
the

the strange miracle alledged to be wrought at father *Garnets* execution (magnified in *Italie*) declareth that the chaire of *Rome* is the Smiths shop, and grinding stone, wherein and whereupon all notable traitors do sharpen the edge of their treasonable attempts.

The opinion of blinded and seduced people, that the Pope cannot erre in matters of faith, animateth the people to follow his course against all Princes whom the Pope counteth heretickes. If this conceit were rooted out of the heads of blinded people, they would begin to consider better then they haue done, both whom they follow, and how farre they follow them. Was not Pope *Honorius* the first, in the sixth generall Councell, found to haue bene an Eutychian Hereticke, and his memorie was cursed after his death? Was not Pope *John 23.* condemned of heresie, & deprived of his Popedom, in the Councell of *Constance*, assembled anno 1414. because he denied the immortality of the soules of men. And *Gratian*, who with flattering words extolled the Pope so highly, that he should iudge all men, and be iudged of no man, notwithstanding subioyneth this exception, *nisi deprehendatur à file denius*, that is, except he be found to haue declined from the faith: which exception had bene altogether superfluous and vnnecessarie, if the Pope could not erre in matters of faith. Now the followers of the Pope are like to some of the *Indians*, of whom *Diodorus Siculus* writeth: They are so affectionate to their soueraigne Lords, that they desire to be conformed to their likenesse in all things, counting bodily infirmities, such as lamenesse and halting to be honorable, if so be their Princes and gouernours be subiect to such infirmities. So will Papists rather erre with the Pope, then keepe the true faith preached by the Apostles. So the blind leade the blind, & both will fall into the ditch. Councels were so absolutely ruled by commandement of the Pope in this declining age, that no disloyaltie was so inhumane and barbarous, which they were not content to execute against Princes at the Popes commandement. In the Councell of *Mentz* anno 1106. by the speciall aduice of Pope *Paschalis*, were not the Bishops of *Mentz*,

The ground of
the Popes
greatnesse.

Note.

Gratian. dist.
40. cap. 9.

Similitude.
Diod. Siculus.

Councels a-
gainst Princes

The Councell
of Mentz.

Mentz, Collen, and Worms, directed to Ingelheime where the Emperour *Henry* the fourth remained, and they layd violent hands vpon the annointed of the Lord, and diuested him of his Imperiall ornaments, neither fearing God, nor reuerencing the hoare head of an old and reuerend Emperour. In my opinion the spirit of the diuell was not more mightie in the feet of Pope *Alexander* the third, then it was in the hands of these three proud Prelats aforesaid.

The Council
of Troes.

The Councils of Troes in Champaine vnder Pope *Paschalis* the second, anno 1107. and of Triburia vnder Pope *Calixtus* the second, anno 1119. did so exasperate the heart of *Henry* the first, that he was in doubt what to do, and finding no reliefe, except in yeelding the right of inuestment of Bishops to the Pope, he stouped lowly, loosing right, and gaining peace at the hands of the Pope.

Note

The Council of
Clermont.
Deut. 27. 15.

The Councils of Clermont and Towrs, vnder Pope *Alexander* the third, anno 1164. declare that the curses pronounced out of Mount Eball against the contemners of Gods holy couenant, are not so manie in number, as the curses pronounced against the Emperour *Fredericke* the first, by this abominable beast *Alexander* the third. The Romane Bishops of old, for the space of three hundred yeares, neither cursed persecuting Emperours, neither did they assoile subiects from the Oath of Allegiance, but rather blessed them, and prayed for the conuersion of their persecuting enemies, and aboue all things taught the people to be obedient to all superior powers. And who could once thinke, that such a bastard generation of Popes, cursing Emperours, and persecuting them with all kinde of hostilitie, shoulde beare the crosse, but ready to lay it euen vpon the necks of Princes, who (I say) could imagine, that such a race of degenerate people could claime a succession from holy Fathers, from whose similitude they haue so farre aberred, that darknesse is not more vnlike to light, then they are to the faith and manners of the Fathers in the first three hundred yeares after the Apostles.

Rom. 13. 1.

Gen. 1. 21. 22.

Remember that when God created all the workes of his creation, he first created them, after ward he blessed them. In
like

like manner when we speake of a Church ministerie, there is *Similitude.*
 an institution of God like vnto a creation, and there is an allowance of God like vnto a blessing. And like as God blessed no worke, except the worke of his owne creation, euen so God giueth no allowance to a ministerie which he hath not instituted by his owne blessed ordinance. But Ministers cursing the Prince of the people, and assoyling subiects from the Oath of obedience of their Princes, was neuer instituted by God, and consequently shall neuer haue allowance from his blessed mouth. *Exod. 22. 28.*

The world is now brought vnto so miserable a condition, that there is lesse regard caried to the honourable estate, life and kingdome of a Prince, then of old was caried to his garment. When *David* cut a lap of *Saul's* garment, his heart *1. Sam. 24. 5.* did smite him, albeit he did it onely to be a testimonie of his owne innocencie: but of late Popes marked with the burning iron of the diuell, are become so void of all feeling, that their mouth kisseth their hand, and they sacrifice to their owne net, when they haue vndone the estate of Noble Princes and flourishing kingdomes. If the Princes of the world could awake out of their sleepe, no doubt but they should reward *Apoc 18. 6.* the purple harlot, euen according as she hath rewarded them, and giue her double according to her workes: but this will be done in the Lords owne appointed time. Albeit all men be exhorted to flie out of Babylon, yet all men are not exhorted to reward her according to her deseruings, but onely Princes, to whom the administration of Iustice is committed. *Note.* And if euer there was a time meet for Princes to interpose their authoritie to punish false Teachers, it is fallen out most conueniently in our time; when as with *Nadab* and *Abihu*, *Leu. 10. 2.* men dare present strange fire vnto the altar of God, with *A-maziah* they dare offer sacrifice vpon the altar of Bethel, and to present prayers to be accepted for the merits of Saints, and not for the merits of Christ onely, who is the onely altar in whom our prayers are acceptable to God. Yea and men are thrust into spirituall offices, who with the sonnes of *Heli* *1. Pet. 2. 5.* make the holy sacrifice of God to be loathed and abhorred *1. Sam. 1. 17.* of

2. Pet. 2. 10.

of the people. And finally, men who despise gouernment, who are presumptuous, and stand in their owne conceit, and feare not to speake euill of them who are in dignitie, if at any time the hand of Princes can be loosed to giue a iust reward to false Teachers, who haue abused both Princes and people, it seemeth that in our dayes the fulnesse of time is come, wherein a iust reward is to be rendered vnto them. The Lord grant that with patient expectation we may waite for the Lords appointed time, to whom be praise and glorie for euer and euer.

Amen.

FINIS.

Faults to be amended.

Pag. 28. l. 1. for quid, reade qui. pag. 41. in the first line of the fourth Centurie, for Papilts reade Papias.

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